A STUDY OF ADULT LIFE

THEODORE G. SOARES

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BY

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A textbook in the Standard Course in Teacher Training,
outlined and approved by the Sunday School Council
of Evangelical Denominations

THIRD YEAR SPECIALIZATION SERIES

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EDITORS' INTRODUCTION

Specialization Courses in Teacher Training

In religious education, as in other fields of constructive endeavor, specialized training is today a badge of fitness for service. Effective leadership presupposes special training. For teachers and administrative officers in the church school a thorough preparation and proper personal equipment have become indispensable by reason of the rapid development of the Sunday-school curriculum which has resulted in the widespread introduction and use of graded courses, in the rapid extension of departmental organization and in greatly improved methods of teaching.

Present-day standards and courses in teacher training give evidence of a determination on the part of the religious educational forces of North America to provide an adequate training literature, that is, properly graded and sufficiently thorough courses and textbooks to meet the growing need for specialized training in this field. Popular as well as professional interest in the matter is reflected in the constantly increasing number of training institutes, community and summer training schools, and college chairs and

departments of religious education. Hundreds of thousands of young people and adults, distributed among all the Protestant Evangelical churches and throughout every state and province, are engaged in serious study, in many cases including supervised practice teaching, with a view to preparing for service as leaders and teachers of religion or of increasing their efficiency in the work in which they are already engaged.

Most of these students and student teachers are pursuing some portion of the Standard Course of Teacher Training prepared in outline by the International Sunday School Council for all the Protestant churches in the United States and Canada. This course calls for a minimum of one hundred and twenty lesson periods including in fair educational proportion the following subjects:

(a) A survey of Bible material, with special reference to the teaching values of the Bible as meeting the needs of the pupil in successive periods of his development.

(b) A study of the pupil in the varied stages of his growing life.

(c) The work and methods of the teacher.

(d) The Sunday school and its organization and management.

The course is intended to cover three years with a minimum of forty lesson periods for each year.

Following two years of more general study, provision for specialization is made in the third year, with separate studies for Administrative Officers, and for teachers of each of the following age groups: Beginners (under 6); Primary (6–8); Junior (9–11); Intermediate (12–14); Senior (15–17); Young People (18–24), and Adults (over 24). A general course on Adolescence covering more briefly the whole period (13–24) is also provided. Thus the Third Year Specialization, of which this textbook is one unit, provides for nine separate courses of forty lesson periods each.

Which of these nine courses is to be pursued by any student or group of students will be determined by the particular place each expects to fill as teacher, supervisor, or administrative officer in the church school. Teachers of Juniors will study the four units devoted to the Junior Department. Teachers of young people's classes will choose between the general course on Adolescence or the course on Later Adolescence. Superintendents and general officers in the school will study the four Administrative units. Many will pursue several courses in successive years, thus adding to their specialized equipment each year. On page iii will be found a list of the Specialization Courses available at the time of publication of this volume.

A program of intensive training as complete as that outlined by the Sunday School Council necessarily involves the preparation and publication of an

equally complete series of textbooks covering no less than thirty-six separate units. Comparatively few of the denominations represented in the Sunday School Council are able independently to undertake so large a program of textbook production. It was natural, therefore, that the denominations which together had determined the general outlines of the Standard course should likewise cooperate in the production of the required textbooks. Such cooperation, moreover, was necessary in order to command the best available talent for this important task, and in order to insure the success of the total enterprise. Thus it came about that the denominations represented in the Sunday School Council, with a few exceptions, united in the syndicate production of the entire series of Specialization units for the Third Year.

A little more than two years have been required for the selection of writers, for the careful advance coordination of their several tasks and for the actual production of the first textbooks. A substantial number of these are now available. They will be followed in rapid succession by others until the entire series for each of the nine courses is completed.

The preparation of these textbooks has proceeded under the supervision of an editorial committee representing all the cooperating denominations. The publishing arrangements have been made by a similar committee of denominational publishers likewise representing all the cooperating churches. Together

the Editors, Educational Secretaries, and Publishers have organized themselves into a voluntary association for the carrying out of this particular task, under the name *Teacher Training Publishing Association.* The actual publication of the separate textbook units is done by the various denominational Publishing Houses in accordance with assignments made by the Publishers' Committee of the Association. The enterprise as a whole represents one of the largest and most significant ventures which has thus far been undertaken in the field of interdenominational cooperation in religious education. The textbooks included in this series, while intended primarily for teacher-training classes in local churches and Sunday schools, are admirably suited for use in interdenominational and community classes and training schools.

This particular volume entitled *A Study of Adult Life* is one of four specialization units for the Adult Department. It presents in concise form an analysis of the religious consciousness of the adult and aims to give to religious teachers the necessary background for understanding the controlling motives and guiding influences upon which the moral and religious life of adults is based.

The remaining units in the same adult series deal with (1) The Principles of Christian Service; (2) The Religious Education of Adults; (3) The Organization and Administration of the Adult Department. These four textbooks provide a comprehensive and

valuable training course for all who are engaged in the adult work of the church school.

For the Teacher Training Publishing Association,

HENRY H. MEYER,
Chairman Editorial Committee.

SIDNEY A. WESTON,
Editor, Congregational Publishing Society.

AUTHOR'S PREFACE

There is no attempt in this volume to present technical psychology. It is not even intended as a simple introduction to the subject. Readers who desire such a study in the most popular form may find it in a delightful little book *The Human Nature Club* by the eminent psychologist, Edward Thorndike (Longmans) or in the very practical treatise *Psychology and the Day's Work* by Edgar James Swift (Scribners). The reader who is willing to undertake a real introduction to the subject should read such a book as *Psychology*, A Study of Mental Life, by Robert S. Woodworth (Henry Holt & Co.). We have here undertaken the very specific task of considering adult human nature as it is found in church life. We have before us the practical problem of developing adults in the work of the Kingdom of God. We must then know something about their general characteristics, their ways of thinking, feeling, acting, their abilities to learn and to grow in the religious sphere and the manner in which some of the major experiences of life affect them.

There is not very much literature on adult educational psychology. References for further reading will be found at the end of each chapter. The starred

books should be consulted only by those who have already some elementary knowledge of psychology. The other books will be found quite readable by any who are following this discussion.

THEODORE GERALD SOARES.

The University of Chicago,
Eastertide, 1923.

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CHAPTER I

GENERAL CHARACTERISTICS OF ADULT LIFE

Physical Maturity.— The most marked difference between maturity and youth is the relative unchangeableness to which we come when we are "grown-up." This difference is more far-reaching than at first it might appear. Physiologically, growth is a very disturbing experience. To have one's organization developing so rapidly that one is unable to adjust oneself to new coordinations is to be painfully uncertain of one's powers and limitations. Thus the growing period is characterized by alternations of embarrassment and self-assertion, of awkwardness and vigor. There results the emotional instability which is so characteristic of youth.

The adult has advanced beyond all this physiological uncertainty and has easily forgotten what it meant. His normal functions are established. He is fairly conscious of the extent and limitation of his physical powers. He measurably understands his own organization. The element of surprise in his physical life is reduced to a minimum. His experience

is therefore more equable, and events are accepted as a matter of course.

Physical maturity does not free the adult from abnormal physical experiences. These are common enough from accident and disease, resulting in greater or less mental instability. The difference to be noted between the adult and the youth is that the former is normally master of his physiological organism while the latter is in a continuous state of readjustment to the complex changes that take place.

Mental Maturity.— Another important achievement of adulthood is mental maturity. The youth is inevitably a learner. He may not be an earnest pupil at school but within the sphere of his interests he is an avid learner. The adult on the contrary feels himself intellectually experienced. Even the most teachable adult, conscious of the endless possibility of intellectual development, has a certain sense of having arrived at the meaning of things which is utterly different from the adventurous course of the youth who is continually finding out so unexpectedly what the world is all about.

However poor may be the education of boys and girls from the standpoint of their most desirable development, certain it is that the earlier years of life are those in which we find out most of the things that we ever know. We get our body of ideas in all the elemental relations of life even in childhood and we cover most of the wider mental range in youth. Men and women after the middle twenties only learn more.

They rarely have that surprising discovery of new fields of experience which is the common and most characteristic mental quality of youthful life.

These statements are less true of those keen minds which, determined on the discovery of new truth, retain their alertness almost to the end of life. But any project of adult education must take into account that the mind has already acquired its set and trend and is not as easily surprised into activity as in the earlier days.

Habit.— The adult is established in habit. Personal habits are probably set before twenty and professional habits are well along by twenty-five. Habit is the great economist and the great master of life. It enables us to act quickly, easily, in a vast range of circumstances. Professor Dewey distinguishes between unintelligent habit, which makes it very difficult for us to progress beyond what we have acquired, and intelligent habit, which is simply our constant practice of adapting ourselves to new situations.

All discussions of the education of childhood and youth lay the greatest emphasis upon habit training. It is possible to hand over to habitual action a great range of the most desirable responses of conduct and of feeling. Without careful training, on the other hand, there will be formed habitual ways of acting in the highest degree unsocial and detrimental.

All this takes place before maturity. It would be an interesting exercise to take a single day in our own

lives, to follow it through in imagination in all its manifold expressions of thought, feeling, conduct, and then to estimate how much of our total responses to the stimuli of that single day was predetermined by habit. That joke at the little disaster, that bit of selfishness at the table, that kindly greeting to a neighbor, that refusal to take advantage of a certain business opportunity, and that acceptance of another opportunity, that covert depreciation of the object of our jealousy, that generous contribution to the famine fund, that glow of happiness at our friend's good fortune — all are the result of repeated ways of acting. We run along the lines of our lives as trains run along rails. Any system of adult education must take account of the extraordinary tenacity of habit.

Vocational Experience.— Among the very greatest influences of life is vocation. At the very threshold of maturity one is already established in those absorbing activities which determine to a great degree the set of his life conduct.

When we ask what a person is, we expect an answer in terms of vocation. He is a merchant, a lawyer, a carpenter; she is a housekeeper, a teacher, a business woman. There is a range of habits, not only those that belong to the business itself but reaching out into all life, which grow out of vocation. Thus there is a merchant human experience which is quite different from a carpenter experience. There is a housekeeper experience which is different from the teacher experience. Doubtless strong and versatile natures

surmount this vocational habitude, but we are all subject to it.

There is both strength and weakness in this specialization of experience. It is the means by which one becomes most effective in the world. The phrase "Jack of all trades and master of none" indicates the ineffective person who has not acquired some definite and limited ability. One of the most wholesome of modern religious emphases is the recognition that all honest effort is social service, that all efficiency in the work of the world may be ministry in the kingdom of God. If one cannot find the service of God and of man in his vocation he is sadly limited in religious experience.

Yet there can be too engrossing a vocational experience. Some men know nothing but business and can scarcely even retain a keen interest in their own families. Some women are so absorbed in the myriad tasks of housekeeping that they can think of nothing else. One of the evils of our high pressure industrial system is that it drains the last ounce of men's strength and leaves them incapable of other interests.

Religious activities have the educational value of enlarging the range of interest, sympathy, and knowledge. Where a church has a generous social and missionary outlook, the men and women of its membership have the possibility of almost unlimited development beyond the narrow sphere where ordinary life is cast.

Prejudice.— It is important to remember that there are habits of feeling as well as of doing. We have customary ways of responding emotionally to the situations that arise. The responses that are deepest are not the result of considered judgment, they are the attitudes that we have taken from the family group, the community, the nation. The adult is furnished with a body of social prejudices or presuppositions. These terms are not necessarily derogatory. It is highly advantageous that in the course of social development many matters have been so definitely settled that we may enter into an inheritance of conduct without being obliged to think out everything for ourselves. We do not have to study the history of the institution of marriage in order to be monogamists. It is not necessary to acquire subtle powers of character analysis in order to despise the cheat, the coward, the bully, to admire the hero, and to applaud a chivalrous act. Happily, we belong to a race that has learned these ways of feeling. From our own immediate social group we acquire our table manners, our practices of courtesy, our sense of the fitness of things. So deeply may we feel on these matters that we are offended or even disgusted by contrary practices.

Most of the matters upon which we feel most deeply lie below merely rational consideration. We have not argued ourselves into patriotism. Our prejudice for our own country may have been rationalized by the study of the national history, but

it is an emotion whose springs are in those deep under waters whence come the great impulses of life.

Moral and Religious Attitudes.— Our moral and religious attitudes partake very largely of this presuppositional quality. Except in the case of those who have undergone some far-reaching change in moral or religious experience, the home, the early church, the school life have so furnished us with a sense of what ought to be done or what ought not to be done that we respond emotionally to the various situations which arise before we are able to think out the problems.

How strong is the emotional hold of the early loyalties upon our lives is immediately evident if we consider the effect of a change of those loyalties. How difficult it is for the immigrant to achieve a new patriotism which shall have the same emotional quality as that of his youth! How difficult to pass from one Christian denomination to another and to carry over the quality of feeling that belonged to the old! Where there is strong reason for the change, as when one passes from a land of persecution into freedom or from a body whose teachings have become repugnant to another body where one is satisfied, there may be developed a new loyalty that is deeply emotional as well as intellectual. But one could not change his nation or his religion very often without losing the feeling of loyalty altogether.

There is undoubtedly a great value in being prejudiced in favor of truth, honesty, chastity, fairness,

prayer, worship, and what may be called religious living. But of course there are many prejudices socially undesirable. Such are race prejudice, church loyalty to the point of bigotry, indiscriminate party loyalty, patriotism to the extent of scorn or hatred for other peoples.

It is significant that the word "prejudice" should have a sinister quality. Later education has for one of its principal tasks the duty of helping us to re-examine our acquired ideas and presuppositions. Adult religious education must continue this process. We should be able to give a reason for the *feeling* that is in us.

SUGGESTIONS FOR STUDY

1. Endeavor to recall your own youth experiences and carefully notice several young people in order to see if you can determine whether physical maturity seems to lessen emotional instability.

2. Compare a child of about nine, a youth of about nineteen, and an adult over forty, with reference to their eagerness to find out about things.

3. Make a list of all the elements in your behavior (including acts, thoughts, feelings) for one hour. Consider how many of these represent your habits of life. How many of them were entirely new?

4. Estimate how much of your time, thought,

and interest are spent in your business or vocation.

5. Make a list of your prejudices, that is, the attitudes which you take up as a result of being a member of the family, the church, the community, in which you were brought up.

6. What was the source of your denominational connection? Whence were the views derived which you hold on (a) the liquor question (b) Sunday observance (c) divorce? What inherited views have you changed as a result of further knowledge or of investigation?

8. How far do you consciously endeavor to reexamine your predispositions?

REFERENCES FOR READING

(The starred books are of a more technical character)

Edward Thorndike, *The Human Nature Club* (Longmans). This little book will be valuable for the entire discussion.

*John Dewey, *Human Nature and Conduct* (Henry Holt and Co.), pp. 13–42; 58–74.

Richard C. Cabot, *What Men Live By* (Houghton Mifflin Co.), pp. 65–85.

Henry F. Cope, *The Efficient Layman* (American Baptist Publication Society), pp. 1–10.

CHAPTER II

THE ADULT MIND

Change in Adult Life.— Inasmuch as adult life is so much less subject to change and modification than are childhood and youth, it is of the highest importance that education shall be most effectively carried on in our earlier years. But that is not to say that education must cease with youth. We are never entirely beyond change until very advanced years.

The full possibilities of adult education have never been measured. Too often the inevitable differences between older and younger life have seemed to settle the question against adult progress. Men and women easily declare with bitterness that they are too old to learn. Schools and churches have hastily assumed that their educational responsibilities were solely with the young. This is far from true, and the study of adult life indicates that not only may a vigorous mental, moral, and religious development continue on the basis of early education, but to a large extent the lack of early opportunities may be made up.

Nor is adult life without certain striking and novel experiences which may have large educational opportunities. In the following chapter we shall consider how very fundamental readjustments of thought and

conduct may be made, including the experience of conversion, which has most significant educational implications; and in a later chapter the vitally important experience of parenthood, which has great possibilities for the development of social-mindedness.

Mental Powers.— While the physical organism is mature at about twenty-five, our mental powers continue to grow and, under favorable circumstances, to develop rapidly for many years thereafter. This is not always apparent for the reason that many people fail to give any systematic exercise to their mental abilities after leaving school. We can have unused brain cells just as we have unused muscles. If we never think beyond the immediate concerns of home and business we shall not develop any power of accurate, vigorous, and broad thinking.

Hence the great need of adult education. Mr. H. M. Leipziger has a significant chapter on *School Extension and Adult Education*[1] in which he discusses the system of lectures for adults given under the Board of Education of New York City. He indicates the large opportunity for continuing the educational system into mature life. As a suggestion of the possibility of intellectual development even into old age, he quotes Longfellow's interesting plea:

But why, you ask me, should this tale be told
To men grown old, or who are growing old?
It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate.

[1] In *Social Aspects of Education* by Irving King, pp. 98–106.

Cato learned Greek at eighty, Sophocles
Wrote his grand Œdipus, and Simonides
Bore off the prize of verse from his compeers,
When each had numbered more than fourscore years.
And Theophrastus, at fourscore and ten
Had begun his " Characters of Men."
Chaucer, at Woodstock, with the nightingales,
At sixty wrote the " Canterbury Tales,"
Goethe, at Weimar, toiling to the last
Completed " Faust " when eighty years were past.
These are indeed exceptions, but they show
How far the gulf stream of our youth may flow
Into the arctic regions of our lives
Where little else than life survives.

This last might have been extended to modern times. Martineau did his most significant writing after he was eighty. Edison and Burroughs are well known examples of extraordinary fecundity in old age. It may be admitted that these old men were exceptional. But if few of us may expect such remarkable development, all of us may extend into mature years the ability to enter into new interests, to make some progress into new fields of knowledge, to acquire new sympathies and, in general, to continue to be learners of the truth.

Without attempting a complete survey of the mental powers of the adult, it may be well to discuss some of the more important ones and to indicate how they may function in the enlargement of life.

Memory.— Contrary to the common notion that memory is vigorous only in childhood, it is clear that men and women develop the ability to recall a wide

range of facts within the spheres of their interest. Psychology has long recognized that there is no general " faculty " of memory which can be developed as such. Memory functions only with regard to the particular matters in which it is exercised. The salesman will remember the names, addresses, telephone numbers, and special characteristics of his customers. Our tailor, to our astonishment, and sometimes to our alarm, will take half a dozen measurements before writing them down. The public speaker develops the ability to recall the points of an intricate discourse requiring an hour in delivery. The housekeeper carries in mind the details of her complex enterprise, including the memory of the location of hundreds of different articles. The politician knows the lineaments of every possible voter in his constituency. This vigorous development of memory is especially manifest in connection with our business because that is of peculiar interest to us. But the adult is also storing in his mind a wealth of other matters to which he gives attention. How well he knows his favorite authors! How extended the ability of the *raconteur* to accumulate stories! How easily the details of delicious gossip are retained in mind! Is one interested in art, he can recall all his favorite pictures; in music, he can summon in imagination the masterpieces that he loves; in travel, he can remember the places that he has visited; in politics, he can repeat the arguments for his accepted doctrines.

Education will be concerned with leading the adult

into new fields of interest so that he may accumulate in memory the facts and knowledge which give to life breadth, enjoyment and power. The possibilities of gathering into memory biblical, missionary, and other religious knowledge are almost unlimited.

Judgment.— High-school and college courses are calculated to exercise the youth in reasoning upon ascertained facts, in the weighing of arguments, in the analysis of evidence, in the formation of judgments. There is great loss where inadequate schooling has curtailed such exercise. To a greater or less degree the experiences of life themselves enable all people to attain some power in this direction.

Beyond the years of youth, these discriminating powers may greatly develop through exercise and experience, often not reaching their fullest vigor until well into middle age. From twenty-five to forty the development is in full swing, but, as in the case of memory, there is no general development of a "faculty" of judgment. One acquires discriminating ability only in the spheres in which it is exercised and where it can be checked. Thus we all develop powers of judgment in our own calling. The mechanic knows what is wrong with the machine and how it can be remedied. The experienced housewife detects at once the excellences and infelicities of an elaborate meal. The reporter seizes immediately upon the salient features of a story. The lawyer goes to the heart of a complicated case. The farmer estimates accurately the resources of his land and stock.

But a lawyer may be the most hopeless failure when he undertakes amateur farming. A mechanic may not be able to detect the flaws in a specious argument. The widow with a life insurance may invest her money in a fraudulent scheme. We develop our powers of judgment only in those fields in which we exercise judgment with the constant opportunity of checking and testing. The education of the adult involves the creation of situations in which he shall constantly be called upon to practice discrimination in spheres other than those in which his occupation requires him to move. The activities of the church and of the community, the study of religious and social problems, the discussion of theories of conduct, procedure, organization, policy, and the testing of these theories wherever possible by practice, are of the highest importance in the broadening of this superlative mental power of judgment.

Æsthetic Appreciation.— One of the highest mental powers is that of measuring worth and then so allowing the sense of worth to affect us that we feel the joy of it if it is good or the pain of it if it is bad. This power of appreciation belongs peculiarly to the cultivated mind and is therefore very dependent upon early education. It is susceptible however of marked development in the adult period. Like all the finer powers of the soul, its fullest expression comes only in mature years.

The appreciation of beauty is one of the most glorious experiences of our lives. Yet sheer mental

laziness often prevents our attaining it. It is much easier to get excitement out of jazz music than to follow the finer harmonies of the symphony. Vaudeville is more easily entertaining than noble drama. The colored supplement may satisfy us instead of art. The beauty of the countryside may be commonplace. Poetry may be a bore.

But if one can get a start toward the appreciation of finer beauty he will eagerly pursue it. The wonderful years of young adulthood may become rich with the beauty which lies in literature, in music, in sculpture, in painting, in architecture, and in all nature. And this noble enjoyment may continue to the end of life.

Religion and art have belonged together since the beginning of time. It is strange that we have divorced them. Half the church members never find the exquisite literary beauty of the Bible. In our attempts to develop ecclesiastical plants we sometimes lose the ministry of architecture. With cheap gospel songs on the one hand and elaborate anthems on the other we lose the opportunity of cultivating the appreciation of religious music. Religious education has a large responsibility here to the adult as well as to the youth.

In a praiseworthy attempt to be virile, contemporaneous, practical, the church often makes use of cheap and vulgar sensationalism. It is a natural reaction from the uninteresting, commonplace ministries of the ordinary church. We have felt that

people must be shaken out of lethargy, stirred to action, so we have introduced the methods of theatricalism into our church and Sunday school. We shall pay a heavy price in depraved religious taste.

There is grandeur in great preaching. There is a beauty in noble religious song. There is profound emotion in worthy prayer. We do not need to be either dull or catchy. We can help people to an appreciation of the beauty of holiness.

Social Appreciation.— The appreciation of human qualities is even more important than the sense of æsthetic value. It has the profoundest moral significance. This appreciation is necessarily confined to those qualities which we understand; hence it is dependent upon cultivation. Every one admires the courage of David against the giant, but not every one can see that Jesus was courageous. National prejudice often obscures the virtues of an alien race. To rude natures love has often seemed weakness.

Appreciation of other people and of other ways and of other virtues can be cultivated. It is the outcome of social experience. It should begin in childhood but we are never too old for its development. The adults who have gone as missionaries to foreign peoples and foreign lands, the residents in settlements, the teachers of the immigrant peoples, have generally developed great appreciation of those with whom they have lived. Our class system, our different types of residential districts tend to keep us away from one another and to prevent this healthy process. The

CHAPTER III

CHANGE IN MENTAL HABITS

There are two kinds of people who might have a life experience free from any marked mental crisis. One is the savage who grows so naturally into the possession of the ideas, beliefs and attitudes of his tribe that he is not often or very much troubled by doubt. The other would be that Christian so carefully nurtured that he would be able to grow naturally into larger and wider views, the old always taken up into the new without disturbance or serious trouble. It is doubtful whether such a condition is possible in our complex life. But there is the very characteristic testimony of Edward Everett Hale as to the simplicity and naturalness of his religious development.

Conflict of Ideas.— The relative simplicity of the development of the savage arises from the fact that the body of ideas of the tribe is equally shared by all, that the prejudices and social attitudes are generally the same. It is true that the savage peoples whom we know are already far from such simplicity. In contrast the modern child and youth grows up in a complex of groups. He belongs to the family where indeed there may be more than one way of looking at things. Again, at school each teacher has a different

set of opinions. The group of companions has its own ideas about many important matters. The pastor and the Sunday-school teacher again have various views. College is very upsetting with its demand for fact and reason. Newspapers, magazines, books bring different ways of regarding not only the incidental but sometimes the central interests of life.

In politics, one generally begins by adopting his father's views involving certain opinions on matters of history, a certain range of economic argument, and a very definite estimate of certain outstanding personalities. Later study reveals that the father was wrong on some of his historical points, that his economic views are perhaps entirely unscientific, that some of his heroes were very ordinary men and some of his pet abominations most estimable patriots. Such an experience shakes one's loyalty, arouses doubt, and may be exceedingly disturbing.

Again, one may have been brought up with certain very strict ideas regarding amusements. The permissible enjoyments in the home were very few. The solemn term "worldly" was applied to all the common delights. The youthful Christian, anxious to do right, has earnestly followed the home training. But he leaves the simple family life for the city. He meets excellent people whom he admires and finds them freely indulging in the forbidden joys. He comes to the disturbing conviction that his own folk were strait-laced and bigoted. It is again a most disturbing experience.

Naturally it is in religion that these differences are most serious, for here the element of belief is most prominent. It is inevitable that one's earlier beliefs shall be challenged. Whatever views we learned at home, there are scores of other views that will be presented to us. How inevitably disturbing to be obliged to reconsider one's most sacred faith!

The Process of Readjustment.— Where there is a conflict of ideas it is inevitable that there shall be readjustment. One may of course hold tenaciously to the opinions of home and early training and successfully resist all assaults of the enemy. The Roman Catholic system is particularly effective in guarding its youth against the loss of faith. Protestantism, where it is able to lay much the same emphasis on the idea of authority, is often equally successful. Even so, the process of adjustment is not entirely absent. One cannot even in the most careless way face a view contrary to one's own and remain quite the same as he was.

A very large class of persons refuse to undergo the mental strain of a serious attempt at readjustment. Finding their old opinions, political, social, religious, challenged in some able and compelling fashion, they take the easy course of indifference. If there are so many views no one is likely to be correct. They conclude that it is quite impossible to decide between conflicting authorities and there is therefore no great need to be concerned about the matter at all.

To many people the process is far more disturbing.

The old faith was so good, how can it be abandoned? But here is new evidence which seems to be conflicting, how can it be denied? Sometimes through years of uncertainty the struggle is carried on. Sometimes the values of the old faith are all conserved and yet there is a completely new appreciation of the relation of those values to the facts of life. This is readjustment in its completest form. A classic example is the Apostle Paul passionately preserving the religion of the Old Testament and yet completely freed from the legalism of the Pharisees.

But sometimes there is a process of readjustment which practically brings one back to his childhood faith with very little change of view and yet with a certain feeling that the faith does not depend on opinions and can stand whether the opinions come or go.

The Period of Readjustment.— Normally, this process of readjustment should be complete by the end of adolescence. It ought not to be a very prominent adult experience. It is the duty of the college and of the church to help its young men and women to find their way, not to an unchangeable set of opinions to be held through life, but to a happy union between early faith and later knowledge which shall enable them to go on successfully in the attainment of truth.

Many young men and women leave college and perhaps more who do not attend college go through later adolescence in the churches without this healthy

mental readjustment. The experience is therefore very common in early adult life.[1] Religious "doubt" is often discussed as if it were a very unhealthy and undesirable attitude. Of course it may be morbid and capricious. But the reexamination of our inherited beliefs in the light of our larger knowledge is one of the most healthy and desirable exercises that we ever engage in. It was the great task of Socrates to "sting" people out of their complacent acceptance of what had been given them and to compel them to think for themselves and to know what they know. The religious education of the adult must have more of this stinging quality. We have already referred to Dewey's discussion of the attainment of a *habit* of continual readjustment of thought and action.[2] It is the habit of keeping up-to-date.

Irreligious Persons.— By the end of adolescence the religious habit with all its mighty hold upon life should be definitely formed. All too frequently the religion of childhood has been lost in youth by the failure of parents and of teachers to help the boys and girls into the larger meaning of adolescent religion. Thus there develops one large class of irreligious persons.

Another class of the irreligious may be produced by the process of questioning which we have just been discussing. Through the periods of questioning and mental struggle the great safeguards are the con-

[1] There is a very significant discussion of this process of mental readjustment in Starbuck, *Psychology of Religion*, Chaps. XXII, and XXV to XXIX.
[2] John Dewey, *Human Nature and Conduct*, pp. 77, 78.

tinuous practice of religion, including devotional exercises and social service and a steady effort for ethical conduct. The absence of these almost inevitably results in the loss of religious experience.

In addition to these two classes there are those who have never formed the religious habit at all. Probably there are no persons who have never had religious moods, longings, even beliefs. But there are a great many whose childhood was without religious training and who in adult life give little thought or care to religion except possibly in moments of great calamity.

The Conversion Experience.— Irreligious persons need to be converted. The New Testament word for repentance means literally "a change of mind." Conversion is the creation of a new center of interest of such engaging importance that it causes the readjustment of all other interests. The simplest case (and that is why the evangelist uses it so much in illustration) is the reclamation of the drunkard. He that was dead in trespasses and sins is made alive. Suddenly the mad desire for liquor is gone. The sot is saved. What has happened? Reverently, we say that it is a miracle of grace. It is God who is able to save unto the uttermost.

But the grace of God is not arbitrary. A new and powerful image is before the mind of the converted drunkard. He sees the loathsomeness of his former ways. But he might do that and yet return to them. He sees the Saviour and believes. The glory of victory is the new center of his mental life. A sudden

and violent readjustment of his whole mental experience has taken place. The old companions are objects of horror or more likely of pity. He goes about to tell them of his own salvation and this enhances its meaning to him.

Every one knows how unstable is the salvation of the drunkard — how easily he relapses. Every skilled missioner knows how to deal with him. He must be removed from the old surroundings. He must be constantly helped to keep the new central thought of salvation. He must sing about it. He must read the wonderful stories of the Scriptures. He must pray. Thus the readjustment of life experience becomes more and more stable until at last a completely new set of habits has been formed.

Naturally it is not so easy to convince irreligious persons who are not outbreaking sinners. The mental readjustment is not so evidently necessary but the psychology of the process is essentially the same. The person who has lived without the glory of religious experience sees the happiness of Christians, realizes how good it would be to have these Christian hopes, is encouraged to believe that God will reveal himself to the soul that seeks him. This new experience becomes central in consciousness and there is a readjustment of the mental life about the great object of faith.

The technique of conversion should have its place in the scheme of adult religious education. One of the great needs of the church today is the evangelist

who will abandon the easily acquired processes of mob psychology and learn the more intricate psychology of mental readjustment.

The Wider Range of Conversion.— The possibility of the adult to undergo radical readjustment goes far beyond what is generally called conversion. It is very important to realize that psychologically the process is the same. Whenever a strikingly new and compelling thought or image becomes central in consciousness it tends to cause a readjustment of ideas, interests, attitudes. Where this is very strong, a genuine conversion takes place.

One comes under the influence of socialistic teachings. He thinks he sees the possibility of a reconstructed human society with all the ills that afflict us removed. How radical is the reorganization of all his thinking! Everything is judged from this new point of view. If he is a church member he often leaves the church that he may meet with others like-minded with himself and enjoy the community of his new faith.

The development of Christian Science has this conversion quality. The idea that there can be an absolute good in human thought which can abolish disease, pain, and all evil is one of those reorganizing ideas that becomes central in consciousness, subordinating all others to itself.

The possibility of such radical mental readjustment is to be taken account of in our program of adult education. Thus the layman's missionary movement

brought thousands of persons into an utterly new relation to the ordinary missionary enterprise. The reading of a single book on the social interpretation of religion has brought many a person to a wholly new view of the possibility of saving not only souls but the whole of human life. The writer has on file scores of records of persons of middle age who as a result of years of careful study have come to entirely new points of view on great religious and social questions. A missionary forty years of age going back to his work with a new realization of its meaning used the expression, "I have been born again." Many a Nicodemus in our churches as well as many a Zacchæus outside needs a regeneration. The psychology of the process ought to be carefully understood.

SUGGESTIONS FOR STUDY

1. What marked changes in opinion have you undergone since you were twenty-five years of age? How did they come about? Do you regret any of them?

2. Have you known any person who has lost his youthful religious faith? Could you tell how it came about? Can you think of any way in which he might have changed his opinions and kept his faith?

3. Have you attained since reaching adult life any rich religious thought that has reorganized your thinking? Try to trace the process.

4. Why do adult Christians go into (a) Christian Science, (b) Spiritualism, (c) New Thought?

5. Do you know any one who was converted in adult life? Try to determine what was the psychological process. Do not make a distinction between the mental processes and the grace of God. Our faith causes us to believe that God is the agent in such experience, but that does not prevent us from seeing what actually takes place in the mental processes of the convert.

6. Does it seem desirable to you that you might gain new views or do you resist the thought of change?

7. How far does education involve change?

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CHAPTER IV

THE DIVISIONS OF ADULT LIFE

While we have been discussing the adult as if his life were of one character, it is important to recognize that there are fairly well-defined divisions with their distinctive characteristics. These are not so clear nor so vitally significant as in early life. The change which takes place in the five years from eleven to sixteen and again that which takes place from sixteen to twenty-one is never repeated in any other five-year period until actual senile decay. But that is not to say that adulthood is without its differentiations.

Four Periods.— Four periods may be distinguished with a fair degree of distinctness. It must be remembered, however, that there is much individual variation and that divisions of life are at best only approximate.

Youth ends at about twenty-five. Physical growth is complete. Physiologically the organism is mature. The disturbing changes which accompany growth are over. Adult life has commenced.

The first period, which may be called that of Early Manhood and Womanhood, extends to about forty. Middle Age may be reckoned from about forty to sixty. It is usual to run this period on to sixty-five, taking that as the beginning of advanced age. Such

a three-fold division of adult life is doubtless correct for people of a low degree of intelligence. With the cessation of activity old age comes on rapidly. But, as intelligence develops, the years of efficiency of both men and women increase and there may well be a significant decade after sixty in which, notwithstanding some limitation of output, there may be a valuable contribution to the world's life and work. It is convenient therefore to limit Middle Age to sixty and to consider the next ten years separately as a period of Older Manhood and Womanhood. Advanced Age should not begin before seventy and there may still be some very fruitful years in the eighth decade.

Early Manhood and Womanhood.— The flower of human life is from twenty-five to forty. Physiologically the organism is at its best during these years. The glorious vigor of later youth continues with but little abatement beyond the third decade. The building-up process is superior to the breaking-down process until after forty. Normally, marriage will have already occurred in later youth or it will come early in this period. The tendency to postpone marriage for economic reasons until after thirty is greatly to be deplored. The sobering effect of the responsibility of home and children is of great spiritual value. Moreover parenthood is healthiest, and the most promising children are born during early maturity.

This is the time of securing one's place in the world. Competition is keen. Ambition is intense. Business

or profession levies heavily upon one's powers. There is a tendency to become absorbed in the struggle. Men often make business success their single aim, giving little time to home, church, social duties, or even to recreation. This may be true also of the woman in business, while the wife and mother may become so burdened with the heavy responsibilities of home and children that she finds little time for any other interests.

Somewhat different is the case of those who have merely a "job." The dullness of monotonous toil, the comparatively small opportunity for the exercise of ambition, and the physical exhaustion of the work of factory or store often result in a sense of the hardness of life from which the only escape is in exciting amusement or dissipation.

This is a period of vigorous intellectual growth. While the zenith of physical strength is before thirty, the brain is only beginning to assert its best powers. This is perfectly evident in the case of those who devote themselves to intellectual pursuits. The scholar is young at forty. He has only shown what he is capable of doing. His work is often still comparatively immature. The same is largely true of all professional men.

The intellectual development of those whose powers are absorbed in business and industry is less marked outside of their own vocational concerns, largely for want of exercise. Only three per cent of our people go to high school. Even too many of this small num-

ber give up serious mental exercise and confine their reading to newspapers and magazines and their discussions to personal and local matters. The need of the young adult is intellectual stimulus, the awakening of appetite. The great record of schools of correspondence study; the success of popular lectures on science, history, sociology, literature; the wide reading of economic treatises by working men — all these indicate the possibilities of mental growth. The church with its varied ministries has here a great opportunity.

Middle Age.— The period from forty to sixty is the most productive in human life. Mental powers are at their best. Experience has enabled one to develop the economies of activity. Vocationally, one has taken his place and is filling it with the highest efficiency. The most important positions, the greatest responsibilities, are held by men and women of middle age. While the mechanic and those in various clerical positions reach their maximum before forty, they often continue to be at their best well into the fifth decade.

Physical vigor is not so abundant as in the preceding period but, unless organic disease has developed, the body continues strong and responsive and with a high degree of endurance. Somewhere in the middle of this period occurs the significant change in sex life, more definitely marked in women but characteristic also of men. It is one of the most critical periods in human life. Some scientists have referred to it as

the "second storm and stress period." Coming at the time when business and household responsibilities are at about the maximum and when modern life makes its heaviest demand upon both men and women, there is sometimes a serious resultant nervous breakdown. In extreme cases, pronounced melancholia or excessive irritability are manifest. It is thus the period when suicide most frequently occurs. If one passes safely through this physical readjustment there is likely to be renewed health and vigor together with normality of mental experience.

There are some peculiar moral dangers at about fifty years of age to which any system of religious education must give particular attention. There may be some connection with the sex life, inasmuch as the moral lapses are frequently of a sex character. Men and women who have lived exemplary lives sometimes become guilty in secret of forbidden practices and sometimes even openly defy convention and declare themselves emancipated. Divorce, while most frequent after about a year of married life, exhibits the second major frequency after about twenty-five years.

These conditions are partly due to the self-confidence which is engendered by half a century of experience. Youth knows its liability to error and is on its guard. Perhaps the long years of conventional living have caused the middle-aged to think of themselves as superior to the prescriptions of the social group.

Another phase of this same tendency is a kind of moral weariness. Life with its conventional demands may become somewhat monotonous. The psychology of the roué tired out with dissipation, is easy to understand. But it is also possible to become tired of moderation. In the case of those who have lost their early enthusiasms, whose vocational life is uneventful, whose domestic experience is uninteresting, the very commonplaceness of everything may produce a monotony from which the only escape is in some daring attempt to find excitement.

The unparalleled value of religion to meet these conditions must be evident. Real religion comes to tired middle-aged folk with a continual renewal of social enthusiasm, with an ever new demand for sacrificial service, with a vigorous reinterpretation of life as significant and glorious, with an infinitely interesting revelation of the Unseen Presence, with a range of appeals profoundly emotional and compelling.

A characteristic of middle age somewhat different from the foregoing is disappointment. It is customary to encourage young people to believe that there is always room at the top. As a matter of fact, there is room for only one at the top, and he generally stays there a long while. The higher places of life belong to the few. Most people have to be content in the lower ranks. Healthy-minded men and women usually accept these inevitable facts and carry on the ordinary business of the world with a moderate satisfaction. Christian service with its noble emphasis on

devotion rather than on achievement brings a glory to the common life.

But some people become bitterly disappointed by the failure to get on as they had expected. Men feel that others no better than themselves are in more fortunate positions. Women feel that marriage has only entailed upon them domestic hardship, and look at their more fortunate friends with envy. These people need other interests and activities, happy social relations, important tasks, spiritual hopes. The church has a most gracious ministry to the disillusioned man and woman of middle age.

Older Manhood and Womanhood.— It is often said that modern life ages people by its rapid pace. Yet it is probable that the period of vigor and achievement is actually being lengthened. The scientific care of eyes and of teeth, the better knowledge of hygienic living, the development of public health, are saving us from much of the breakdown of life. The gradual improvement of conditions of industry and of housing are operating in the same direction. The development of old-age pensions, by which the anxiety of pauperism is removed, is an important mental condition of continued health. Enlarged intellectual interests may postpone old age for at least a decade.

It has always been true that the very highest positions in public affairs have been held by men over sixty years of age. The presidents of republics, the most noted jurists, the ablest scientists, the leaders in education, and even great generals and admirals are

usually older men. While this is partly on account of the system of seniority, it is not entirely so, as witness the great lawyers, physicians, and men of affairs, whose success depends upon their continued ability to do under competition with younger men the work that is to be done.

Women in human history have grown old early. Modern life, by opening a greater range of interests and activities to women, is completely changing this condition. There is no physiological or psychological reason why a woman of sixty should be any older than a man of the same age. Indeed, if a woman has had a healthy motherhood, and has gone through the middle life with mental poise, and without organic derangement, she should be able to have a most vigorous seventh decade. The women's clubs and conventions, where the more intelligent women gather, are characterized by a white-haired and clear-eyed alertness that are full of promise for the lengthening of the period of woman's usefulness.

While in the church as well as in other affairs older people should not selfishly hold all the places of trust against the oncoming younger, yet religious activities should have their significant part in the highly desirable provision for lengthening the years of effective life.

A valuable exercise would be to think on the one hand of the influence and effectiveness in religious organizations of all the men and women over sixty and on the other hand of the joy and interest in life

which religious activities are giving to the men and women of these older years. It is evident that the church needs the older men and women and that they need the church.

Old Age. — Put it off as we may, old age comes at last. Under favorable circumstances, mental and physical, it may easily be postponed to seventy-five. The increasing practice of retirement from positions of responsibility at sixty-five or, at the latest, seventy, is undoubtedly wise. But there are numberless instances of great usefulness in the eighth decade. It is very important that the later activities should be as far as possible unofficial. Nothing is sadder than the refusal of an aged person to make room for more effective younger work. Everyone delights in seeing achieving old people; everyone is exasperated at the older person who is blocking progress. Fixed age of retirement is therefore highly important. But large opportunities for activity after retirement are equally important.

Religion is most fittingly the comfort of the aged. Their friends have so largely gone before them, other interests are so inevitably declining, it is very beautiful for them to have a rich experience of the presence of God.

SUGGESTIONS FOR STUDY

1. Select ten persons between twenty-five and forty. (a) Estimate their physical vigor. (b) How much are they absorbed in their work?

(c) How keen are their mental processes? (d) How far are they taking serious mental exercise?

2. Select ten persons between forty and sixty. (a) Estimate their physical vigor. (b) How many do more significant work than in earlier years? (c) Do any of them manifest any morbid characteristics? (d) Are any of them disappointed? (e) Have any of them found a sustaining zest of life through religious experiences?

3. Select ten persons between sixty and seventy. (a) Estimate their physical vigor. (b) How many of them are keeping up their work as strongly as in earlier years? (c) Are the older women as vigorous as the older men? (d) How many of them have important positions in the church?

4. Select ten persons over seventy. (a) Estimate their physical vigor. (b) Estimate their mental vigor. (c) How many of them are doing significant work? (d) Are any of them blocking the way by refusing to retire? (e) How much does their religious experience mean to them?

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CHAPTER V

THE MENTAL AND MORAL DIFFERENCES OF THE SEXES

Popular Distinctions.— An important problem in the psychology of religion is the extent of the differences in religious experience which are due entirely to sex. Many popular writers on the subject have been very emphatic in their statements. It is quite common to declare that men act upon reason, women upon intuition; that men are deliberative, women are impulsive; that men are aggressive and only satisfied with a practical religion of accomplishment, while women are more passive, satisfied with a religion of the inner life. Moreover, the practical expression of woman's religion is thought to be in the direction of kindness and philanthropy, while man is more concerned with the correction of evil and with social justice. It is even sometimes said that women are definitely more religious and even more moral than men.

It is of course a simple matter of statistical fact that there are more women than men in the churches. It is also true that the religion of the church has been generally more emotional than intellectual, concerned rather with personal salvation than with social justice, interested more in worship and philanthropy

than in the readjustment of the affairs of the world. Yet it does not follow by any means that the one fact is the cause of the other.

It has often been suggested that the churches are too feminine and that if they wish to reach men they must supplement their activities by a more aggressive and masculine program. It is this point of view which has brought about the large number of men's religious organizations, usually made more or less parallel to the women's organizations which have displayed so long and flourishing an activity. It is a curious fact that most of the men's organizations developed in the last twenty years are either dead or dying.

The question must be raised whether the discussion of the difference of the sexes as outlined above is not entirely superficial and whether a much more careful study of the facts is not necessary. There are at least four elements that ought to be taken into consideration.

(1) The physiological differences with their inevitable psychological consequences. These are of course fixed and unchangeable.

(2) The differences growing out of vocational differentiation. These are relatively certain and constant.

(3) The long history of sex separation with the natural psychological results which it has produced.

(4) The modern tendencies against sex separation requiring the most careful estimate of their fundamental social significance.

Physiological Differences.— The physiological differences relate to mating and reproduction. The male woos and the female is wooed. The male is the father, with no necessarily very intimate relation to his offspring; the female is the mother, inevitably related to the offspring before birth and through the period of infancy. These basal physiological facts have certain psychological results. In the mating experience the male is bold, aggressive, quarrelsome with rivals, masterful toward the female; she in turn is shy, retiring yet attracting, jealous of her rivals, exacting yet submissive toward the male. The parental instinct is more marked in the mother and involves a tender care of the young and an inhibition of self-regarding conduct in order to provide for the sustenance and safety of the young. This gentle and fostering attitude is also found in the father and exhibits a significant development as the family becomes a more definite social unit. In this later development, as we note more particularly in the following discussion, there occurs the differentiation of functions, the mother dwelling at home with the children, the father undertaking their defense and thereby accentuating his fighting qualities. The wild rage of the mother when her offspring are attacked is however never lost and any psychology of the family must take into account the classic example of ferocity, "the lioness robbed of her whelps."

It is to be noted that the mating and reproduction experiences, significant as they are, are by no means

the whole of life and it cannot be assumed that the psychological characteristics of these experiences will necessarily extend to other spheres. The tenderness of the primitive mother does not continue even to her own offspring beyond the period when they are her peculiar care. Nor does she manifest tenderness toward other persons or creatures. In the animal order the female is just as aggressive as the male in the hunt for food. When the Hebrew sage drew his picture of the ideal woman (Proverbs 31) he represented her as a very vigorous organizer, while we know the modern business woman, where the mating problem does not enter in, as aggressive and practical.

Vocational Differences.— There was early developed an inevitable differentiation of the sexes in the matter of vocation. When the family group became relatively stable the woman stayed by the primitive home with the children while the male went abroad to find food. The woman thus became the agriculturist, for she could till the soil about the home while the man could range afar to hunt and fish. The male was also freer to fight. Thus the woman remained with the children and the man went forth to meet the enemy.

The patriarchal organization of society gave the direction of affairs to the men. These were all public functions, the keeping of order, the interpretation of laws, the passing of sentence, the execution of criminals. The psychology of the stay-at-home is different

from that of the adventurer. Thus the woman was less bold, daring, inventive, and of course in general less intelligent, for intelligence comes with breadth of experience. The psychology of the inferior is different from that of the superior. Thus the woman who could exchange the over-lordship of her father only for that of her husband was submissive, deceptive, given to gaining her ends by indirection. The man was commanding, plain spoken, seeking results by force.

This vocational differentiation has continued for many thousands of years. Has it permanently produced a difference of sex psychology? Has the woman inevitably the psychology of the stay-at-home and of the inferior even though she may disguise it by the imitation of other qualities? Those questions cannot be answered without a very careful examination of all the facts.

Social Differences.— There is still another element in this distinction to be considered. From the most primitive times men and women have been separated. Anthropologists think that the fundamental sex differences gave rise to the strangeness that always produces fear in the primitive mind. Hence the great range of sex taboos. The one sex was dangerous to the other, hidden influences operating to produce sinister results. This was especially the case in connection with all the sex phenomena.[1]

Thus in spite of the extraordinary attraction of the

[1] See Thomas, *Source Book for Social Origins*, pp. 512ff.

sexes for one another in the mating experience, they lived their lives apart. The men might not enter the women's quarters and *vice versa*. They might not wear each other's clothes. It was a disgrace for one to do the work of the other.

The religion of the sexes was different. Each had its own divinities and special sacrifices, its own festivals, even its own secret ceremonies. In primitive life there were often secret societies of the men which were paralleled by similar societies of the women.

Many of these taboos and distinctions continue to our day. It is only recently that women have dared to enter certain occupations reserved for men. It is still often thought almost derogatory for the husband to wash dishes or make beds. In some churches women sit on one side and men on the other. In some churches women are not permitted to remove their hats while men are compelled to remove theirs. The "cleansing" of women after childbirth is still practiced as a religious ceremony by some. At the wedding, the bride is attended by maids and the groom by men. Secret societies are still organized almost entirely upon the sex basis.

The question recurs, How far has the age-long separation of the sexes produced a sex psychology? Must there be then a moral and religious experience of the woman which is different from that of the man?

Modern Tendencies.— Our age has very properly been called that of the emancipation of woman. After all the stupid jokes have been made upon the

subject, it remains that for the first time in human history woman has been given the opportunity to be what she can be and to do what she can do. The question of her sphere and her ability is not to be settled in advance. It is not a matter of theory or of divine revelation. It is to be determined by experiment.

Coeducation has seemed to indicate that there are no fundamental differences of intellectual ability or interest that separate the sexes. The variation between members of the same sex is far greater than any variation between the two sexes. No one has succeeded in developing any education that is peculiarly feminine. The whole trend is in the direction of widely differentiated educational opportunities to meet the different needs of different persons. The sex difference is practically negligible.

Vocationally, men still hold a large number of trades and professions to themselves. But women are extending their interests. They are already in business, in medicine, in law, in science, in the pulpit, in politics, as they have long been in farming, in literature, in art, in education. Where women are active in these various interests it is difficult to find any marked sex differences.

It has sometimes been supposed that there is a great moral difference between the sexes. We have cherished the idea that women were more moral than men. We are being somewhat disillusioned by the rather serious moral laxity which so many women

permit themselves today. As a matter of fact, women never were more moral than men; they were only more protected. In older days they were locked up and in recent times they were so hedged about with convention that dereliction was most difficult. Moreover the social penalties for immorality have always been far heavier for women than for men. When these conditions are removed there seems to be little difference between the sexes. The girl problem is quite as serious as the boy problem among our less protected classes. Most happily also there is developing a nobler manhood as well as a nobler womanhood.

Nor in other spheres are women more moral than men. They are not more honest, more truthful, more chivalrous, more generous, more patient, more kindly. In the same circumstances the variation between individuals is far greater than the variation between the sexes.

Masculine and Feminine Religion.— There are two aspects of religion — the sense of dependence and the sense of mission. "I am not alone, because the Father is with me"; "The Son of man came not to be ministered unto, but to minister"; so spake one who was more than masculine, for he was human. Every deeply religious nature wants to take hold upon a greater strength. Every strong nature wants a religion of action. Men have written most of the psalms and hymns of sentiment which have been superficially called feminine. Women have engaged

quite as actively as men in the crusades for social justice.

The larger number of women in the churches is to be accounted for partly by the wider interests of men. The church often has been the woman's only social outlet. Moreover the activities of missionary societies and of the various philanthropies gave opportunities of participation for women while there was little for men to do except to listen. It is to be noted as a most serious fact that where women become more engaged in clubs, in politics, in reform, they are quite as likely to leave the church as are men. Moreover where churches have an intelligent message, a vigorous activity, an opportunity of general participation, able men are found in quite as large numbers as able women.

The problem of adult religious education is not very much a sex problem. If we can develop a program of wider knowledge, of larger activity and a church life where the feeling of great religious value runs deep we shall provide for men and women alike and shall find again that " there can be no male and female; for ye all are one man in Christ Jesus."

SUGGESTIONS FOR STUDY

1. Compare the characteristics of the lodge with those of the church. Which is the more (a) sentimental (b) ritualistic? Does this have any bearing on our problem?

2. Ask three school teachers what has been their experience of the intellectual differences of boys and girls.

3. Ask three well trained women whether they prefer a religion of sentiment or of action. Note the way in which they answer such a question.

4. Study the topics of the woman's club of your community over a period of several years. Consider whether such topics would have been interesting to men. How far have they to do with social progress, with political reform, with industrial conditions?

5. What has been the effect of equal suffrage upon the interests of women in practical affairs?

6. Select five very intelligent women and five very intelligent men. Ask each of them to make a list of ten favorite hymns. Compare the lists to see whether there is any marked difference between the sexes.

7. Ask these same people to make a list of ten topics upon which they like to hear sermons. Compare the lists to see whether there are any marked differences.

8. Ask five well educated men and five well educated women who are not church attendants why they do not go. Compare the answers.

9. Consider whether Jesus represents what has been conventionally called the feminine

type of religion or the masculine type, or neither, or both.

10. What religious tasks, practices, duties, interests, must be limited to men and what must be limited to women?

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CHAPTER VI

THE ADULT AS A LEARNER

The Need of Adult Learning.— The average schooling for an American citizen of today is twelve hundred days, which is equivalent to the completion of the sixth grade. Church members are probably somewhat above the average, but the number whose school education is beyond the grammer grades is undoubtedly a minority.

It would be unfair to limit education to the school discipline. American life is itself a great educator, and the average church member is certainly very much more intelligent than the eighth grade youth. But he has a very decided need to be a diligent learner. Any institution or organization that will help him to learn more widely than his limited opportunities have permitted will greatly contribute to his citizenship and to his social value.

An enlightening survey might well be made in any community to discover the reading habits of the people. How many homes have anything but the newspaper? How many have a magazine of the story type? How many take a magazine with some definite educational quality? How many people read books other than novels, and what kind of novels do they read? We should probably find the average of serious reading to be very low. That is where the

limited schooling tells. Our people have not enough foundation knowledge to encourage them to read significant magazines and books.

There are of course in the church a large number of well educated people who keep abreast of the times in many fields of thought. There are also those ambitious and intelligent persons who overcome early handicaps and in spite of meager schooling often become well read and even learned. But this is hard work and the tendencies of modern life are against it. People are tired after their day's labor and very naturally find it easier to seek amusement than instruction.

We cannot build our political or our industrial or our spiritual democracy with an uninformed and unintelligent people. Today the most serious problems in church and state are committed to the decision of the whole body of men and women. Our very civilization depends upon their ability to think clearly and to choose wisely.

Of course this is the strongest reason for the extension of the school years of our children. We must become at least a high-school educated people. But we cannot wait for the next generation. The present generation of adults needs a wider learning and there is every reason that they should have it.

The Capacity of the Adult.— As pointed out in a previous chapter the adult has the mental ability for continued learning, but this ability is only manifest within the range of his interests, that is, where the

ability is exercised. The educational opportunity lies in the extension of his range of interests. If we can open up new fields into which he will desire to go, we shall find that he will develop the necessary mental powers for the experiment. The danger is that we may not begin where his interest is actually operating.

Many sermons are said to be "over the heads" of the audience. It would perhaps be more correct to say that they are aside from the interests of the audience. Many courses of adult Bible, missionary, or social study have been rejected as "too theological" or "too abstract" when the real difficulty was that no point of contact was made with the customary thoughts and feelings of the adult learner.

On the other hand, there is much preaching and teaching which attracts adults in large numbers but is pitifully lacking in educational value. It is so brought down to the level of popular interests, it so easily plays upon superficial feeling, it is so "practical" in the sense that its application to life is immediately evident, that it stirs no thought, it arouses no curiosity, it opens up no problem, it supplies no information, it fails to widen the horizon of the hearer or to urge him on to any investigation. There is always danger that the big popular adult classes may be of this type.

There are hundreds of adult classes under successful leadership where people from all walks of life and of all degrees of scholastic training are allured into a serious discussion of biblical, social, missionary and

even theological problems. The treatment is popular and yet scientific. Simple books are suggested to the class for reading. People who have not read seriously for years find themselves delighted with the mental exercise. More difficult books are soon demanded. The adult has become a learner. The glorious passion for knowledge has been reawakened. "Excess of appetite doth grow by what it feeds on."

Education in the Secret Orders.— The possibilities in this field have recently been tested in a most interesting way by some of the secret orders. Certain scholars, who are at the same time good lecturers, have been employed to visit the lodges for the purpose of giving definite instruction in American history as a social, political and cultural development. The authorities have believed that men would welcome an opportunity to obtain a much more fundamental knowledge of American institutions than is commonly possessed. The response has been remarkable. Business men greatly occupied with commercial affairs have become eager students, reading widely, discussing intelligently, joyful in the new possibilities thus opened in their lives.

It is greatly to be hoped that such experiments will be extended. The lodge takes so large an amount of time and effort of both men and women that it has a responsibility side by side with the church in the matter of adult education. There is always danger that its efforts may be frittered away in mere ceremonialism and petty activities.

There are interesting reports that in certain sections of the country the American Legion is undertaking the training of its members in the important field of civics. Wherever there are great enthusiasms it is exceedingly desirable that there be intelligence and deliberation. This experiment of our ex-service men might become of enormous value in the insistence upon an intelligent citizenship.

The Church in Adult Education.— The institutions mentioned above have not in the past carried on educational work to a very large extent, so that it still remains as a significant fact that the only educational institution which the great majority of adults ever attend is the church. Night schools, correspondence schools, public lectures, reading courses — these attract a few; millions of people go to church. This lays a heavy responsibility upon the church.

There have been times when the church has discharged that responsibility with considerable fidelity. President Faunce in *The Educational Ideal in the Ministry* has a significant chapter on "Modern Uses of Ancient Scripture," in which he calls attention to the fact that the Bible is the one classic which the majority of people can ever know. It is generally agreed that the chief value of the knowledge of classic literature is not in the acquaintance with a foreign tongue, but in the sympathetic appreciation of another culture, particularly an ancient culture, where the fundamental interests and passions of

human life are portrayed with a simplicity impossible to our complex modernness.

Millions of slightly schooled Scotchmen, Englishmen, Americans have known the Bible classic literature with a familiarity which went far to make them educated men and women. Their English speech was purified and enlarged, their imagination was kindled, their range of interest and of thought was widened, their moral judgment was strengthened — all this besides the religious insight which made them brave, patient, honorable, and kind.

In addition to the biblical knowledge, the church gave to its members a considerable theological knowledge. Whatever we may think today of the somewhat elaborate doctrinal preaching and teaching of those days and of the somewhat minute points of theological inquiry, certain it is that the church was able to help a very large number of simple people to serious and careful thought upon great problems.

Those ecclesiastical disputants who meet us in the charming Scottish stories were philosophers with keen minds and cogent arguments. The church had trained them to be thinkers. So much had it meant to the Presbyterians of Ulster that it was said when the potato crop failed they could live on the Shorter Catechism.

Of course we are living in different times. Nothing is so useless as the endeavor to imitate the past. We have different religious interests. But we need not

be less concerned to have a body of earnest, thoughtful men and women in the church.

The Field of Religious Knowledge Today.— We are thinking of religion as right relationship with God and man. We are thinking of God as working in us and through us to the making of a good society. Religious knowledge thus takes on a wide scope.

Leaving out the technicalities which belong only to the specialists, the adult church member, in order to be an intelligent Christian, ought to know something about the following problems:

1. How has the material universe developed, and how may we think of God in relation to it?
2. How has man developed in the earth and what has been the development of the social institutions of family, industry, property, government, education, art, marriage, religion? How may we think of God in relation to these?
3. What are the present-day social problems of the family, of industry, of politics, of world relationships, and of the development of backward peoples? How may we think of God as concerned in these problems?
4. In what way may the great religious experiences of the Bible, and especially the life and teaching of Jesus, help us to see the working of God in this great enterprise to which we are committed?
5. What is the peculiar responsibility and opportunity of our denomination in the world enterprise?

The church must organize its preaching and its adult classes so that the people may study these problems. Not one of the subjects is beyond the ability or is outside the interests of the ordinary church member. But the church member does not know that he is interested in them. He would even regard some of them as beyond the sphere of religion. If too technically presented he might call them "highbrow." The pedagogical task is so to present these opportunities of studying the fundamental problems of life in their religious significance that the adult will become attracted on the plane of his intellectual interests and within the scope of his religious insight. If a fair beginning is made, it should be possible to carry on the religious education of the adult through a long period of years.

SUGGESTIONS FOR STUDY

1. Make a survey of the extent of the school education of the adult members of your church. What is the average?
2. Make a survey of the reading habits of the people of your church.
3. Make an examination of the adult classes in the community. How far is real thinking stimulated? How much reading is undertaken in connection with the studies?
4. Make a survey of all the opportunities for adult education in your community.
5. Ask the pastor to give you a list of the

problems which he has discussed during the year. Consider whether there are any other questions upon which you would have been glad to hear him.

6. Select ten great stories of the Bible. Ask ten adults to tell these stories without consulting the text. Tabulate the results.

7. Ask ten adults how far they have studied the five problems mentioned at the close of this chapter and how far they think the problems have a religious significance.

8. Consider yourself as a learner. Estimate what you could reasonably achieve in earnest study in one year in the time at your command. Multiply that by twenty years and see what is before you as a possibility in becoming a more intelligent member of the kingdom of God.

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CHAPTER VII

THE ADULT AS A WORSHIPER

The Meaning of Worship.— We no longer think of God as requiring worship for his own sake. The purpose of worship must be to do us good. Paganism looks upon God as a king who demands obeisance, praise, and offerings, in return for which he confers blessings and averts calamities. Jesus taught us that God is Spirit and seeks worshipers who worship in spirit and in truth. God does, then, desire to be worshiped. But it is because of the spiritual results that are made possible by worship.

If religion is that intimate fellowship with the heavenly Father of which Jesus so wonderfully speaks, then worship is the expression of that fellowship. Feelings grow by expression. We love more when we manifest our love. We are more deeply reverential when we do the acts of reverence for what is worthy. We experience joy the fuller if we sing our happiness. We feel more vividly a desire for goodness when we tell one another of our longing. Thus the religious feelings are developed by the acts of worship.

God wants us to be religious, even as a father wants his children to be affectionate. A father can do more

for a boy who will join him in confidential comradeship. Fatherhood at its best is not a selfish desire for appreciation; it is love finding itself in the good of the beloved. God must be like that. He knows that our sense of his comradeship, our joy in his service, our faith in his guidance, will enable us to live our common life more nobly. Therefore he can do some things for us when we put ourselves in a responsive attitude that he cannot do when we are preoccupied. He can help his loving, earnest, heart-spoken children as he cannot help those who will not seek him.

Objective and Subjective Worship.— It must be in this direction that we shall find the answer to the difficult question so often raised today: Is there any objective value in worship? that is, does worship accomplish something outside of ourselves? We cannot answer that question as the Catholic would answer it. To him the sacrifice of the mass is a distinctly necessary ritual for the salvation of men. Its efficacy consists in its being done aright, in the proper place, by a proper official, in the proper form. Even the presence of a congregation is unnecessary. Something is accomplished by the act itself.

That does not seem to us to be spiritual religion. We cannot think of God as technically requiring any specific acts. But if there are practices which help us to know him and to live our lives in fellowship with him, those practices must be good. They have objective value because they have subjective value. Prayer does not make God do things for us, but it may

enable God to do things through us. Confession does not induce God to forgive us, but it does make us fit to be forgiven.

Everything, therefore, is resolved into a consideration of what will produce religious results in us. If we can find what will develop in us the religious attitudes, we have found the worship that is really objective; that is, we have put ourselves where God can help us. If I want to see the glory of the sunrise, I must climb to some height. If I want to hear the voice of the thrush, I must go into the woods and be quiet. If I want refreshment in the summer time, I must bend to drink at the spring or plunge my body in the cool waters.

We must try to think clearly on this problem because many people are asking today whether worship is any longer necessary. "God . . . dwelleth not in temples made with hands"; He desires "mercy and not sacrifice"; all life is sacred. So people are asking whether there is any need to go on singing hymns, saying prayers, reading Scriptures, meeting in congregations for religious exercises. If it did any good as men used to think, if it secured crops and averted the plague and gave success in war, of course we would worship. But does it do any good?

Finding God through Worship.— The answer to the foregoing questions is that worship is one of the ways of finding God. It is not the only way. Perhaps some people find God without it. But for most of us, and perhaps for all of us, it is a very good way.

The greatest peril of our modern times is to forget God. On the one hand, in a vulgar materialism we forget him; on the other hand, in a fine idealism we may think we do not need him. But our best humanitarian efforts will fail without the sense that in them all we are laborers together with God. Worship may be a most effective way of keeping vivid the sense of the unseen.

A very thoughtful Christian man said recently that he found the church service valuable to him as an opportunity for meditation. He was helped not only by the thoughts which the minister offered but also by the thoughts which came to his own mind by virtue of the very fact that he was sitting quietly in a responsive mood. We busy people need to learn to be quiet. Dr. F. B. Meyer has told us of the value of his few moments alone at night when he thinks over the experiences of the day and simply opens his heart to let voices come to him from the unseen.

How often it is in the hour of worship that we see some duty that has been neglected, or realize some opportunity of doing good that can be embraced, or perceive the fault of some practice that we indulge.

In the religious education of the adult the possibilities of this quiet hour on Sunday have not been measured. We cannot be partisans when we pray. We do not dare to ask God to bless America and let the rest of the world look after itself. We cannot take sides in the industrial conflict. We are compelled to see the problems of society in the largest

aspects. From the prayers and the hymns of brotherhood may come the practice of brotherhood.

The Relation of Worship to Conduct.— There is a story of the Italian bandits who devoutly brought one-tenth of their plunder to the shrine of the Virgin. With them there was no relation between worship and conduct. Religion was religion and business was business. We sometimes call that hypocrisy. More accurately it is the inability to unify life.

We see this in another form in the fragmentary lives of children. They are concerned only for the things of the moment. We wish we could train them to take a long look, to appreciate the results of conduct, and thus to subordinate the present gratification to the larger life.

But it is not only criminals and children whose lives are fragmentary. The great achievement of a unified life is not very common among us. To be sure, adult life comes inevitably to have a certain purposeful character growing out of the necessity of earning a living and bringing up a family. That makes the steadiness and the worthfulness of the great majority of men and women. Yet it may be merely a hand-to-mouth existence after all — life just one thing after another. How many people feel the dulness and monotony of a life that is such a series of experiences of work and pleasure with no glowing sense of spiritual meaning!

It is religion that gives unity and meaning to life. Our Christian faith answers the ever-recurring

questions: Whence came I? Why am I here? Whither am I going? It is Jesus who gives life abundant. It is the achievement of the kingdom of God in all social relations that makes life worth living. And worship is the means of keeping us conscious of this unity; worship, whose value has been expressed in that ever best statement "to see life steadily and to see it whole."

The need of the adult is such a practice of worship as will constantly keep before him the meaning of life as a great experiment in social living in which God is our leader, strengthener, and guide, and in which Christ is our example and divine encouragement.

The Place of Ritual in Worship.— It will readily be admitted that great occasions, when the soul is stirred by religious song and prayer and speech, are able thus to unify life for us and to give us a sense of its meaning. But how can ordinary men and women in ordinary churches live on such emotional heights? And how can our somewhat formal and conventional worship have any such quality? It is doubtless the barrenness of much church worship that alienates the adult and makes him feel that the church service is unnatural and unimportant. This suggests at once a recognition of the significance of ritual and the necessity of vitalizing ritual.

Ritual is not of course confined to religion. It may be defined as the set and recognized form of conducting socially approved exercises. It plays a very im-

portant part in human life. All peoples have extensive rituals covering large ranges of conduct. We sometimes think that our free and easy democracy has little of these conventions, but the contrary is immediately evident if we consider how we shake hands, lift our hats, introduce friends, serve a meal, conduct a public meeting, not to speak of the more solemn ceremonials of marriage and burial.

Very much akin to ritual are our set forms of speech and writing: "Dear Sir," "Yours sincerely," "Kindest regards," "How do you do?" "If you please." In our most spontaneous moments we are less original than we think. If the actual expressions used by ardent lovers could be tabulated, it would probably be found that they display a considerable similarity, most of them having their origin in the works of the poets and of the novelists. The kindliest words that we ever use in sympathy with the distressed and the bereaved are after all the phrases that have become familiar by repetition.

All this is simply a recognition of the large common stock of feelings, ideas, and expressions which we collectively possess. It is immensely valuable. We should find life difficult indeed if at every moment we had to invent a new behavior to meet each circumstance.

Thus we are ritualists in religion. We have our regular forms of prayer. Who ever prays a wholly novel prayer? It might not be very helpful. We have the songs in which Christian feeling has been

expressed through centuries. Who ever develops an entirely new way of voicing in song the faith of the soul? We have our Scriptures and our preaching. They are all old. But so are the ways of home and the ways of business and the ways of amusement. Originality is the rarest of experiences.

If the church provides the adult with certain forms of religious expression, it is meeting his needs in the same way that every other social institution to which he belongs meets the needs arising from its own relationships.

The Danger of Ritual.— There is however grave danger in ritual and conventionality. They lead easily to the devastating vice of insincerity. One may be faultlessly correct and as heartless as an automaton. In practical life we meet this difficulty in one of two ways. Sometimes we break the ritual and do the unconventional thing. Instead of shaking our friend's hand we slap him on the back. But if that is done too often it becomes another kind of ritual. The more effective use of the ritual is simply to allow feeling to flow through it. There is a handshake that means friendship, sympathy, cooperation. The ritual is there, ready to be made vital.

The vitalizing of worship is achieved in both of these ways. Sometimes we resort to the unconventional attempt to express feeling in ways different from the common fashion. More often and more regularly we achieve sincerity of expression by infusing into the common forms an earnestness which fills

them with meaning. Deliberate attention is the means by which this is accomplished.

We sometimes wonder how a famous actor can be so completely natural in a part which he has recited a thousand times. He could say it in his sleep. How, then, can it mean anything to him? He deliberately finds something new in it every time he repeats it. He looks for some new shade of meaning. He studies some different emphasis. He practices a slight variety of action.

One may say the Lord's Prayer and never mean it at all. But let him think what the prayer may mean to him this very day, or what it may mean as a social prayer for all of us, or what kind of world we should have if the prayer could be answered, or how wonderful it is that we are still praying it after all the centuries; let him give some new attention to the old ritual and at once it is vitalized.

So may a hymn become quite a new expression of spiritual feeling if some special attention be given to the meaning or the singing. A slight change of tempo, the use of a pianissimo or fortissimo effect as the thought may require will afford such an opportunity of gaining new meaning from the old form.

Worship as Community of Faith.— There is a fundamental psychology of worship that ought to be more clearly understood. It is a kind of pooling of faith. It is easier to believe when others believe. It is hard to hold any faith in an atmosphere of skepticism. Let the members of a congregation feel that each is

bringing all the faith that he has, so that we can pool all that we believe about God, Christ, justice, love, purity, the increasing goodness of the world, the hope of humanity, the life eternal. We are a company of people having great resources of faith, we have come together to tell one another that we do believe and that we want to believe more. We are going to sing our faith, declare it by the recital of the great words of faith of the past, pray in faith concerning the great matters of human interest. We shall listen to a sermon and it will challenge us to be believers. Thus worship becomes an exercise for the renewing of our confidence in all the good things that we believe.

It is significant that we speak so often of the audience and of the auditorium instead of using the old terms, congregation and church. An audience comes to listen; it expects to be warmed, inspired, entertained. It desires to be seated in an auditorium. A congregation comes together expecting to worship in common. It finds some sanctities even in the building, and gives to it the name which belonged originally only to the spiritual community itself.

If we could develop among church people a sense of responsibility for the worship, we should find a new life in the churches. We expect that the minister shall pray on Sunday morning that he may be enabled to help the people to worship. If the laity would utter the same prayer and would come to the church with an intention deliberately to create an atmosphere favorable to the spirit of worship of others,

there would be a revival of religion in a most wholesome sense.

The Training of the Worshiper.— We can only worship through the forms that we understand. The visitor to a church whose liturgy is unfamiliar finds himself confused. He may be helped in worship by the type of devotion of those about him, by the sense of common need and aspiration which a religious service include. But he cannot be very much a partaker with those who are using forms that have no meaning to him.

The serious lack in most of our churches arises from the unfamiliarity of the congregation with the materials of worship. Our religious education has been largely responsible for this. The hymns and prayers which we have learned in Sunday school have not been those which are used in the adult congregation. The young person who has been a dozen years in the Sunday school comes into the morning worship of the church and finds himself unfamiliar with much of its practice. He is surrounded by people equally unfamiliar for they too have never been trained in the ritual. He drops into utter listlessness. Thus we have a congregation waiting respectfully through the "preliminary exercises" for the sermon which is supposed to be the main contribution of the hour.

The worshiper must be trained. Every well organized evangelistic campaign reveals how easy it is to train a congregation of adults in the ritual that is to be employed. But the evangelistic ritual is not

suited to the regular, week-by-week worship, and so that training also is wasted. Real hymns are poems expressing thought in pictures and feelings in symbols, employing language that belongs to the historical experiences of religion. These must be studied in order to be appreciated.

The writer has carried on investigations which have shown that inteliigent church members have sung great hymns for years with never a thought of the meaning of the imagery. They have never connected "Nearer, my God, to Thee" with the Bethel experience; never seen the pictures suggested by "Guide me, O Thou great Jehovah"; never analyzed the beautiful suggestions of "O Love that wilt not let me go."

Prayers must be carefully studied and learned in order to be used in worship. Psalms must be understood if they are to be used responsively with feeling. Some day we shall have an education in worship that will begin with childhood and develop a knowledge of liturgical elements which can be used effectively in church. It is strange that the churches with more elaborate ritual have most carefully undertaken this education, while the churches of less ritual have almost entirely neglected it. But there is no need to wait for a new generation. If adults will seriously undertake to prepare themselves for sincere and effective worship, understanding its great opportunity, they are entirely competent to do so. It is an important need, for the minister is sorely handi-

capped as a leader of worship if his congregation be untrained and unresponsive.

It is important that the study of the worship elements be kept separate from their use in worship itself. Learning a hymn and worshiping with a hymn are two different exercises, involving two entirely different moods. At a great patriotic meeting held recently the leader of the "community sing" entirely spoiled the spirit of the meeting by turning it into a singing school, slapping his hands, making us repeat verses, showing us how they should be sung, etc. The church should have some definite opportunity for the learning and practice of its hymns, prayers, psalms, responses. Sometimes this can be done as preliminary to the midweek service. The singing school atmosphere is thoroughly appropriate for this purpose. The most careful and detailed instruction will be given about the methods of singing and the responses. But when we worship let us forget technique and use well known words with spontaneity.

SUGGESTIONS FOR STUDY

1. Why in the war days did we hold public meetings, sing patriotic songs, observe the ritual of the flag and of the national anthem? What was the psychological explanation of that technique? What bearing has that upon religious exercises?

2. Consider the psychological effect upon yourself of the following: (a) You go to church

unexpectant in a listless mood as a matter of duty. You do not sing nor read the responses. Your mind wanders during the prayer and the Scriptures. You read the notices on the calendar during the anthem. (b) You go in the same mood but with a companion who reverently bows in silent prayer as soon as he is seated, who sings with appreciation, reads the responses, with feeling, listens with evident interest to prayer, Scripture and anthem. (c) You go desiring a spiritual experience. You take your seat and lift up your heart in prayer for yourself, the minister, and the congregation. You note the words of the hymn and seek to make them your own as you sing. You follow every part of the service, surrendering yourself to its appeal.

3. How far does religion unify your life? Make a list of the activities of a single day. How many of them seem to you to be of religious significance? About how many of them could you pray? Upon how many of them could you expect divine help?

4. Make an experiment in this religious unifying of life and note the effects in feeling and conduct.

5. Consider the ritual of your own church worship. How much of it is definitely spontaneous and how much is the accepted form? How far do you succeed in vitalizing it? What

further could be done to make the worship significant?

6. Study your own congregation as a body of worshipers. Make a list of all the conditions that militate against worship — lateness, disturbing chatter, levity of ushers or chorus, nervousness of minister, his failure to participate in the worship himself, listlessness of the people, disturbing conditions in the room, heat, cold, draught, ugliness, disorder, disrepair of the building, etc.

7. Consider the difference between the psychology of the theatre and that of the church. What does the theatre do to avoid distractions? Can we learn anything from the care with which the actor secures his emotional effects? Have we any right to expect the Spirit of God to make up for our carelessness?

8. What is your own church doing in the training of children and of adults in the elements of worship?

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CHAPTER VIII

CHRISTIAN LIVING

Christianity is not primarily a doctrine but a life. It was significantly called "The Way" in the early days. Jesus' parable of the Two Foundations has been strangely misinterpreted. He distinctly did not say, "He that heareth these sayings of mine and *agreeth* with them," but "*doeth* them." Rock-founded character is that which is established in conduct. Jesus with his wonderful insight has here said exactly what modern psychology says. If you believe, you must act upon your faith or you will lose it; and if you act as if you did believe, you will come to believe.

Christian Living Is Social Living.— It involves the constant attempt to achieve such relations with others as grow out of our common part in the family of God. From worship comes the inspiration to social living; from the study of the Scriptures and of Christian literature and from a study of the social conditions of the time come the ideals and the rational basis of social living. But the supereminent need is the practice of social living.

Here the church is at a disadvantage. A gymnasium is sufficient for physical exercises, a place where two or three may gather together will suffice for spiritual exercise, a classroom affords opportunity for

intellectual exercise, but a world is needed for social exercise. So the church has generally been obliged to content herself with preaching the truth and telling the people to go out and live it. She could neither organize nor supervise the social living.

Of course this statement is not entirely true, because the church community itself affords a significant opportunity for social living. To be friendly there, to undertake the various tasks, including those of teaching the young and visiting the sick and especially the endeavor to win others to the Christian faith, have ever been valuable exercises in Christian living.

Money Giving.— The church has had one very significant field of social exercise which has been prominent in its services from the first. Many important social endeavors can be carried on vigorously by the giving of money. Was it desirable that the Gentile church should show its friendship for the Jewish church? They could do so by collecting money for the poor of Jerusalem. Was the spirit of Christian living to be manifested in the care of the fatherless and of the widows? An offering in the church service afforded an immediate opportunity of expressing that spirit. Does one believe in extending Christian help to any of the thousand missionary and welfare agencies? It can always be done through money.

The church has strongly developed this well known and well used means of exercising its members in social living, but there is need to go further. The

adult Christian is not sufficiently practiced as a doer of the Word by the activities that may be carried on within the limits of the Christian community. For the larger and more important aspects of social living lie beyond these limits.

The Antagonisms of Modern Life.— Every attempt to live in the spirit of Jesus brings us face to face with the three serious cleavages of modern society — the race cleavage, the national cleavage, the industrial cleavage. To consider the religious education of the adult apart from these fundamental problems is to agree that religion shall deal only with superficial interests. The pulpit is meeting these problems with increasing ability. The men's and women's discussion classes are helping to develop intelligence. Serious study of social questions ought to be increased. A church is admirably adapted to undertake such study, for the religious spirit is essential to any thorough appreciation of these problems which go to the heart of human relations. But how can we exercise ourselves in meeting these antagonisms aright? We can pray about them, study about them, but how can we *do* anything about them?

Right Social Attitudes.— It is important to realize that the most fundamental contribution that the church can make is the creation of right social attitudes. The supreme need of the modern world in facing its terrible antagonisms is sympathy. The word must not be taken in the sentimental, but in the psychological sense. Sympathy is not feeling *for*

another but feeling *with* another. It is the rare and extraordinary ability to put oneself in the place of another. It is for the black man to understand how the white man *feels* on the race question, and *vice versa*. It is for the American to appreciate how the Japanese *feels* in a world dominated by the white race. It is for the workman to get the point of view of a man who has put all his money into a manufacturing enterprise, and for the man with the settled position and the assured income to understand the position of the laborer whose life and family welfare hang on the uncertainty of a job.

But the sensitive appreciation of the feelings of another is exactly what Jesus so wonderfully achieved himself and so constantly urged upon his disciples. That is the meaning of the Golden Rule. Evidently what we need in addition to prayer and study is practice in the appreciation of other people.

The Value of Unusual Social Contacts.— The significance of the social settlement has not been so much in any charitable work done for the poor as in affording a meeting place for the privileged and the less privileged. Leaders like Graham Taylor, Jane Addams, Mary McDowell always speak of the respect which they have for their immigrant friends. All of us need to form these contacts. The church should arrange for such opportunities. They may be found in the Americanization program that is based on the principle of helping the new comer to make himself at home in the new land.

Class and social meetings may be the means of mutual understanding, but utmost care needs to be taken to avoid the patronizing spirit, for that is the negation of the spirit of Christ. Some intimate contact with a foreign family will reveal neighborly kindlinesses, brave and patient endurance, earnest efforts to improve their slender opportunities, that may well evoke the admiration of any of us.

An excellent custom is growing up in university neighborhoods where there are foreign students. Americans invite the young men and women to their homes and thus come into contact with these interesting representatives of foreign cultures. The guest has the pleasure of seeing American family life, the host has the opportunity of finding out that "a man's a man for a' that."

The Forum, if wisely and carefully conducted, may go further than the mere intellectual study of a problem. It may afford opportunities of social contact. Why should not representatives of different interests talk to us in the church, presenting their points of view, opening up their hearts that we may see what they really want to accomplish? There is value in personal relations. From such friendly meetings in the church, where the religious sanctions are respected, there might come more helpful meetings in the shops and about the tables of conference.

International discussions might be carried on with this same attempt to form personal relations. Today on important questions there are points of view

Jewish, Polish, French, Russian, German, Italian, Japanese, Chinese, Indian, Filippino, South American, Mexican. It is highly educative for people of the various nationalities to tell us why they think and act as they do. It is possible to sympathize with them all. Indeed, there can be no intelligent American point of view, still less a Christian point of view, until we have sympathized with them all. Let it be understood that sympathy does not necessarily mean agreement; it means understanding.

Party politics, business interests, newspaper policies, are so likely to lead us astray that it is of the highest importance for us to endeavor to know something of the different peoples of the earth, to appreciate their plans, their hopes, their ambitions and their animosities. The world full of hatred and distress needs some common purpose, a common friendship. The Christian church has the highest responsibility to train its members that they may have their part in socializing the discordant elements of the world's life.

How far the church as such shall go, beyond what has been thus indicated, and take part in the great controversies of the day, cannot be here discussed. Local conditions and special emergencies have much to do with determining that question. Perhaps the church can be most effective as it sends its members into all political parties and into all the great controversies imbued with that social sympathy which is the very spirit of the message of the Master. We are

here concerned to point out that definite exercises of such social sympathy are an essential part of the religious education of the adult. We are all in the church to help one another in this process of continuous education, for we have not yet attained nor are we already made perfect in social living.

Welfare Agencies.— More specific opportunity to be doers of the Word lies in the volunteer service that is needed by the various welfare agencies. Not only in the cities but in the towns and in the better organized rural communities there are institutions for helping those who are handicapped in the struggle of life.

It is found that, in addition to the professional workers needed in the various charities to supply expert direction, large numbers of men and women can be used as friendly visitors and counsellors. A lawyer may give an evening a week to those who are in legal difficulties and in danger of being exploited. A mechanic can give instruction to boys in shop work. There is abundant opportunity for all kinds of teaching. The social service of women is valuable in all domestic and medical lines. Beautiful ministries are possible to those who can amuse shut-ins, people in hospitals and infirmaries, orphanages and old people's homes.

We have really put great emphasis upon these activities for young people but the elders need them as well. No matter how busy we become and how important our time, we need to keep alive the sense

of our common human fellowship by some constant acts of personal service. It is well known that Gladstone in his busiest years was unwilling to express his sense of obligation to those less fortunate by gifts of money alone. He always contrived some simple ways of giving himself.

What we all did during the war in the Red Cross service is only an indication of what can always be done as long as there are any who are wounded in the campaign of life. Let it be remembered that we are here speaking not so much of the advantage to those who are helped, as of the educational value to those who do the service. Psychologically, the adult needs this kind of exercise. In the absence of it his religion will change its quality.

The Missionary Enterprise.— Large opportunities for the development of social living lie in a right relationship to the world mission of the church.

Perhaps one of the greatest needs of the American is the international mind. This does not mean of course an indifference to patriotism. It has nothing to do with the internationalism of the radical socialist. It is simply the ability to think in world terms instead of in merely provincial terms.

The World War thrust us out into the world's life. We realized the high obligation of saving Armenia from destruction, of checking typhus in Serbia, of preserving the fatherless children of France. Our people were broadened and developed in this generous thinking. The efforts which they made and the

money which they gave produced a world sympathy of extraordinary power. We must not lose that breadth of devotion and largeness of soul.

We may be divided somewhat as regards foreign politics but we can keep the essential world sympathy by an increased activity in the missionary endeavor.

The enlarged gifts for medical missions, educational missions, industrial development, as well as for evangelism, are the highest indications that American Christians are thinking in world terms and realizing that the good gifts of God are to be shared with all his children.

The possibilities of the reaction of the missionary spirit upon the political spirit are immeasurable. Everyone agrees that international selfishness is the supreme danger of today. How significant that the Christian church should engage upon an enlarged program of international unselfishness!

It is again of the highest importance that there be no condescension to the "poor heathen." The splendid achievements of the Asiatic peoples and the simple culture of the African peoples may well excite our admiration. We share our best with them because they are worth it. The ablest missionaries always tell us of the fine character and possibilities of the people among whom they work.

The "Every-Member Canvass."— This method which has been developed of recent years in order to raise church expenses and missionary apportionments is an admirable technique of adult religious education.

It has included in the active work of the church men and women who were either too busy or too timid to engage in public service. The personal relationship of man with man in the discussion of the Christian responsibility on money giving develops both of them. Perhaps the greatly increased money that has come into the church is even less important than the enrichment of the religious interest that has come to so many thousands of men and women in this activity.

The Reaction of Service upon Worship.— It is difficult to have a very vital faith that God is working in the world if we are doing nothing ourselves. A working church is a praying church and a singing church.

Some people are afraid of the present-day tendencies of social service, philanthropy and the interest in social justice, lest these be substituted for religion. They are properly the expressions of religion. If the church recognizes these activities as the working out in human life of its own message, the people who are busy as doers of the Word will naturally be interested to be hearers of the Word.

SUGGESTIONS FOR STUDY

1. Consider how far your church within its own activities affords definite opportunities for expressing in action the spirit of Jesus. Is this a sufficiently large field for Christian exercise?

2. Where in your own community is there opportunity for the kind of activity which can be called Christian? In what ways is the church promoting such activities?

3. Ask ten church members what they are doing to meet the problem (a) of race antagonism, (b) of international ill-feeling and misunderstanding, (c) of industrial strife.

4. In what ways is the church helping the members to meet these problems?

5. Make a survey of activities of your membership in what is generally called "social service." What means has the church undertaken for promoting such activities?

6. Ask ten of these workers what relation their social activities bear to their religious faith.

7. How far does the membership of the church know what is being done by the members in social service? Is there any way in which this information could vitalize the worship of the church?

8. Make a survey of the volunteer workers in the welfare agencies of the city. What proportion of them are church members? Does the church secure the full inspiration of their service? Do they feel that the church regards them as its representatives?

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CHAPTER IX

THE PARENTAL EXPERIENCE

The Psychological Significance of Parenthood.—Marriage and parenthood are major experiences in human life. They involve changes in social relationships of very far-reaching character. The irresponsible young man, who has had only himself to think of and to care for, finds himself with the obligation of maintaining a home and of regulating his life with reference to the interest of another. The light-hearted girl, who is perhaps somewhat frivolous and care-free, assumes the dignities and responsibilities of house mistress with the inevitable preoccupations which that function involves.

The expectancy and birth of a child involve experiences that are second to none in human life in their critical and interesting character. The serious limitations imposed upon the mother, and in many ways shared by the father, necessitate a considerable reorganization of the life program.

The home assumes an increased importance. The child inevitably becomes central in thought and plan. This involves very definite inhibitions. The parent is constantly refusing the urge of impulses to personal gratification for the larger interest in the welfare of

the child. New habits of thought and of conduct are formed. The parental instinct, one of the most deeply rooted that we possess, is having its full expression.

Where parenthood is normal and healthy the emotions arising from the care of the child, the pleasure in its responses, the sense of wonder in the achieving of a new personality constitute a zest of living that is of great social significance.

There is always the possibility of a contrary effect. One or both of the parents may find that the restraint imposed by the presence of the child is irksome or even irritating. Protest against this interference with freedom may have marked results in temper and disposition. If there is an effort to escape responsibility, there is the definite moral loss that always comes to the shirker. If only one of the parents takes this attitude, there is the sense of unfairness on the part of the other with all the resulting evil effects.

The Training of Children.— As the child grows up in the home, and especially if there are several children, the psychological conditions become more complex. There is the contact of the more and the less mature minds, the problem of mutual understanding. We are accustomed to think of these problems particularly from the point of view of the development of the child. He is forming habits, taking on attitudes, getting the sense of right and wrong. But the parents are not unchanged in the process. There is the development of new habits in

them. Whether the parent yields to the caprice of the child, lays down the law and requires obedience, or carefully organizes the life situations so as to help the child to effective conduct, is of the greatest possible importance in the development of the parent himself.

Thus any scheme of adult religious education must take account of the extraordinary opportunity afforded by the parenthood experience. That which may take the young parents away from the activities of the church may at the same time render them very sensitive to the religious meaning of life. When the advent of the child has such religious significance it is probably one of the profoundest spiritual experiences that we ever know.

The Social Significance of the Family.— The family is the unit of society. It is a little society in itself. When we speak of the whole human family we are recognizing that the greater human society has grown out of the simple unit. If one thinks of an old-time family on the farm or of a modern family on a camping trip the social interactions and cooperations are immediately apparent. There is division of labor, the father doing the heavier work, the mother the special domestic work, the older boys helping in the man's duties, the older girls in the woman's duties, and even the younger children having their appointed tasks. There is a community of interest in the group, "all for each and each for all." The common meal gathers them together, common amusements are

shared. If there are any possibilities of danger they are met by united effort.

The more sophisticated life of the city changes somewhat these conditions. Instead of milking the cow, one brings in the bottles of milk from the doorstep. Instead of chopping the wood one turns on the gas. Father's work is away and unrelated to the home life. The children with exacting school duties and a thousand means of diversion regard household tasks as irksome. But these conditions only indicate the necessity of some changes of family organization. They do not mean that the essential character of the family is changed.

It still remains that the institution of profoundest social significance is the family. No school or church can take its place in the education of the children. The intimacies of the home, the significance of blood relationship, the community of interest that gives coherence to this group, afford opportunities for the development of social qualities of incomparable value.

Social Development in the Family.— We are deliberately in this discussion thinking of these values only from the standpoint of the parents. What then is the social education for them in family life? Here is the finest opportunity for developing such a spirit of comradeship that controversies about rights and duties will scarcely arise. The father will not nicely calculate the minimum that can satisfy his family. He will ever plan to do for them his best. The mother will not grudgingly give her time and strength, but

will gladly spend hours for the family good, finding her reward in the common happiness. This requires not only love but also judgment, observation, self-control. Even between themselves the husband and wife may be too indulgent. Many a selfish husband thinks that he does his part in supplying the money and many a selfish wife thinks she does her part in spending it. The development of Christian habits involves care that one's generosity is not taken advantage of. Very nice adjustments are here necessary if the mates are really to be sharers of a common life.

But this is far more true with regard to the children. One of the greatest moral dangers of today is the unselfish mother. She may so easily produce selfish children. Her very delight in taking care of the child, making him happy, may cause him to develop habits of self-assertion, disregard of the convenience and happiness of others, unwillingness to bear his share of the common burdens. Parents have done far more for their children when they have trained them to cheerful cooperation in the tasks of the home than when they have merely given them opportunities of showy accomplishment.

There is always danger from unwillingness to make the moral effort required in the training of children. Said one mother, " I always pick up after my children. It is a great deal easier to do it than to be fussing about getting them to do it." Suppose the school teacher should say that it was easier to do the arith-

metic herself than to teach the children to do it. Training is always a taxing process. That mother was about six years too late. She should have been a student of child nature from the beginning and have learned how children can be led to get the appreciation of order and satisfaction in playing their part in the common life of the home.

A well-to-do father said to the writer, " My problem is how to make life hard enough for my boys. I had to do a man's work on the farm when I was thirteen. My boys expect to do nothing." He was tackling his problem too late. You cannot impose artificial hardships on children in order to toughen them. A careful study of boy nature and of the conditions of his spacious household might have shown that father how from earliest childhood those lads could have taken some worthy part in the making of the home. It was the opportunity for the man and the boys to develop a real comradeship.

The Religious Significance of the Family.— The noble summary of religious living given by Micah is peculiarly possible in the family. There the simple relationships of life make possible the achievement of justice. There a thousand opportunities are offered to practice kindness. And there may be developed the reverence, the sense of the sanctities, that leads to the humble walk with God. The world is sorely in need of this type of living. Where shall we learn its beauty and its efficiency if not in the home?

It is a most significant fact for the parent to con-

sider that the holiest terms of religion are taken from the family. God is called a Father. The prophet said, "As one whom his mother comforteth," so will the Lord comfort you. Jesus is the elder brother and his disciples are brethren. It is for the parents to invest the sacred words with meaning by the life that is lived in the family. Happy the child whose parent helps him to understand God. But it means more than love, more than self-denial for the children. It means scientific understanding of the way to develop the children in social living. It means the self-control, the patience, the constant experiment to carry that scientific knowledge into practice.

The Family Is an Educational Institution.— It seems as if the school took our children from us for the major part of the time. But the family has the educational opportunity that is connected with getting ready for the day; with the forms, courtesies, and conversations of the family meals; with the play and companionship outside of the school life; with the significant anniversaries and festivals of the family; with the contribution to be made to the work of the home, especially taking care of one's own things; with the voluntary reading, including the important matter of newspapers and magazines; with the evening occupations including the questions of public amusements; with Saturday and Sunday practices; with nearly three months' vacation when school and church relax their efforts; with the whole economic life of the child, including the questions of

earning money, purchasing clothes and other necessities, spending on pleasures, giving money for others' welfare; with all the questions of justice and fair play that arise in the home or come into the family for arbitration; with the development of the habits of kindness and consideration toward other members of the group and toward those outside the group; and finally with the personal religious life of the child, the attitudes of reverence and wonder, the experience of prayer, the sense of God as friend and as the great helper of goodness, the common religious spirit that binds the family together in the great sanctities of life.

Two young people marry and set up a home: do they realize the educational responsibility they assume? We demand that our teachers be trained. May parents think themselves competent for their delicate task through mere good will? A word should here be said to meet the superficial objection that often gains a laugh in private conversation or in public address. It is easy to speak of the good, old-fashioned parents who knew nothing about psychology and scientific hygiene and who brought up the sturdy race that has done the great American task. It is easy also to sneer at the theorists, generally supposed to be childless themselves, who can bring up children on paper.

No doubt there have always been noble and sensible fathers and mothers whose tact, judgment, firmness and kindness have produced homes where young lives might grow in health and holiness. No doubt the

most careful theoretical discussions must be constantly checked up with actual practice with the individual child. But one only needs to examine in the most superficial way the appalling ignorance of parents on matters that are thoroughly understood by scientific students to recognize that modern parents have no more right to excuse themselves from careful preparation for their educational task on the ground that Abraham Lincoln had a good mother who was ignorant of psychology than the physician has a right to neglect to keep abreast of his science on the ground that people were healthy before the germ theory of disease was understood. The home is a major educational institution and the responsibility is upon parents to be intelligent educators.

The Education of Parents.— Parenthood, then, affords the opportunity for a marked advance in adult education. Here is the highest possible motive. It is not simply education for one's own improvement or for vocational success: it is the acquisition of ability to help the little lives for whose being we are responsible. How then is the educational process to be carried through?

If one should say that a successful parent needs to be well grounded in biology and hygiene, psychology and pedagogy, sociology and ethics, and especially in theology, it would seem that one was playing with absurdity. It might freely be admitted that these great subjects would be a valuable education for adults but how many parents have either the time or

preparation for such studies? Yet in a simple way, available to the busiest parent of ordinary intelligence, the elements of these important subjects may be understood. If we translate these technical terms into common language they mean simply that parents will undertake to learn something about how to keep the baby healthy, how human nature acts in childhood, how simple lessons of conduct can be taught, how people can live together, how the ideas and practices of right and wrong can be developed, what we can teach our children about religion.

(a) **Hygiene.**— The father and mother looking forward to the birth of their first baby might read with fascinating interest some simple book dealing with the structure of the human body, the simple functions of life, the preservation of health. It would be excellent education for them as well as good preparation for the baby.

(b) **Psychology.**— This is a formidable word but it simply means the study of human nature. When a fond parent watches for the first word which his child shall utter he is a psychological investigator. All he needs is a little guidance to enable him to watch the child's development carefully and some knowledge of what has been learned by watching other children and he can become a serious student of child nature. This is one of the most broadening of studies.

Moreover it is important to remember that each child has some individual peculiarities. Every child therefore should be the subject of very special study.

He cannot be found catalogued and explained in the books. Who then is the proper person to study that individual child? Not the teacher who does not get him until he is several years old and who has to endeavor to study fifty children. Only the parents can effectively study that child and they will profit more than the child in the process.

(c) **Pedagogy.**— How can the young child be led away from a fit of temper? Shall he be coaxed or scolded or bribed or punished or led into some more interesting activity? How can he be taught a prayer or a hymn so that he will feel their value? That is pedagogy, the study of the art of teaching. There is a wide literature simple and interesting in this fascinating field.

(d) **Social Life.**— What is the proper form of family organization? How can its life be regulated? What shall be the place of each member in it? How shall the family budget be drawn up and carried out? How shall the family relate itself to other families and to the community? The consideration of these practical problems, discussion in groups of parents, the study of some simple book on the subject constitute an excursion into the field of sociology. It has large educational value. It need not be technical nor difficult at all. It is simply a consideration of those interests that we all have in common.

(e) **Ethics.**— Why is anything right or wrong? How can children understand right and wrong? Are we to require obedience to what we consider right or

help them to discover duty for themselves? May certain conduct be right for the child which would be wrong for the adult, and if so what does that mean about standards of conduct? The answer to these practical and important questions is the study of ethics. Every one needs to think as clearly as possible in this field. The parent in seeking to be a wise guide for his child may give himself a valuable ethical education.

(f) **Religion.**— What shall we teach about God? How shall we explain the biblical miracles? What shall we teach about Christ, salvation, immortality? A class for parents recently undertaken by an able pastor led to a series of discussions on these fundamental questions of theology with the result that what was supposed to be a technical subject of interest only to ministers was found to be of definite practical interest to men and women in their everyday religious life.

The experience of parenthood therefore opens the way to an educational development that can be of the highest intellectual, moral, and religious significance. The church should take advantage of this great opportunity and by providing classes, organizing reading, arranging lectures, stimulate young parents to undertake these studies that will keep them alert and efficient as worthy members of society.

SUGGESTIONS FOR STUDY

1. Think of ten young people who have been married within the last few years. Try to estimate what changes have taken place in them as a result of family life.

2. Make a study of some family where there are several children. Consider (a) whether each member is doing his part toward the family life, (b) whether any member is imposed upon; if so, endeavor to estimate the cause, (c) whether anyone is shirking; if so, endeavor to estimate the cause.

3. Compare if possible two families, one in which cooperation in family duties is of a high order and one in which it is seriously lacking. Endeavor to estimate the resultant effect on the temper, disposition, social attitudes, religious attitudes, of each member of the family.

4. Read Micah 6 : 8 and consider how far these requirements can be fulfilled in family life.

5. Make a list of all the activities of some family where there are several children. Consider how many of these offer opportunities of education to the parents.

6. Ask ten parents what books they have read on child life and training. Ask them what help came to them from the reading.

7. Ask ten parents what religious results

have come to their own lives from the presence of their children.

8. In what ways does your church emphasize the significance of parenthood?

9. Is there a Parent-Teachers' Association in your community? What is its significance?

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CHAPTER X

THE ADULT IN YOUTH LEADERSHIP

The present generation holds a great responsibility for the next generation, whether the individual has children of his own or not. We recognize this in distributing the expense of public education over the whole population. Socially minded adults always recognize it when any scheme for the betterment of youth is proposed, and all adults who take this responsibility seriously are broadened in knowledge and sympathy by the attention given to the problems of youth. All that has been said regarding religious education through parenthood has a wider application therefore to all adult life.

The Relation of the Adult to Youth

Adult life would be very different from what it is if there were no young folk to take into account. Adult experience is modified in a thousand ways by the presence of youth. This is most evident of course in the family where younger and older live together. But the streets are also full of boys and girls. Boys bring our newspapers, our telegrams and our parcels. They carry our golf bags. Girls are our secretaries and stenographers and telephone operators. Young people wait upon us in the stores and fill a thousand of the less exacting positions in life. Young people

are in the cars, the places of amusement, the parks, the churches. They are ever reacting in their own ways to the conditions of life and we are constantly aware of their conduct. We recognize with grave concern that to a large extent young people are the criminals making life and property unsafe. For good or for ill they are ever the daring spirits whose ways seem often unaccountable.

Young people do not think and feel in quite the same way as adults. They see things differently. They have different habits and practices. How is the adult to relate himself to this multitude of immature people who are constantly crossing his path? His attitude toward them will profoundly affect his own life, his disposition, his character, his moral and religious outlook.

Opposition to Youth.— Some adults try simply to ignore youth. They find the ways of young people constantly annoying. They do not care to try to understand them. They simply have as little to do with them as possible. This is even sometimes the case with people who have children of their own and the attitude sometimes extends to their own children. But Jesus said, "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God." Evidently to take the opposite attitude is to put ourselves opposite to Jesus. Adult life uninfluenced by youth tends to be self-contained, self-satisfied, unimaginative, unsympathetic, sometimes even harsh.

Tolerance of Youth.— Another attitude of the adult toward young people is that of frank tolerance without understanding. Youth is here and has a perfect right to be here. It is immature with very strange and inexplicable behavior. We put up with it good-naturedly as we do with unripe fruit, recognizing that it will be better by and by. Probably the extent of misunderstanding between younger and older people is much greater than is often realized. The adult has developed habits of life which seem so reasonable and inevitable that he naturally expects the boys and girls to do what he does. Constantly he finds them disappointing him. He shrugs his shoulders and hopes for the best. Those people of very regular habits cannot understand why the young people want to sit up half the night, why they delight in noise, why they can enjoy the "comics" in the newspapers and in the movies, and in short, why they do not prefer their comforts to their pleasures.

This attitude may easily become that of the old fogy. It easily leads to that pathetic admiration for the good old days which spoils the enthusiastic hope of the future. It tends to cultivate forgetfulness of one's own period of immaturity and to foster the notion that we were so much better when we were young. It is a stultifying attitude for the adult and robs him of the possibility of helpful youth leadership.

Indulgence of Youth.— The third type of relationship between the young and old is that of good-natured indulgence. Feeling that we are only young once

the kindly adult wishes the young people to have all the fun they can. He holds the hopeful theory that human nature somehow rights itself as it goes along, that most of us "muddle through," and he washes his hands of responsibility.

Of course this is not leadership at all. This is simply a refusal to give the young people the benefit of the experience of the past. With a kindly determination not to hamper them, it fails in anywise to help them. The adult who takes this view is not likely to develop any great moral purpose in his own life. He is failing in the supreme duty we have, the endeavor to help the next generation to be more efficient, more socially minded, more religious than the generation which is now rather unsatisfactorily carrying on the affairs of the world.

Appreciation of Youth.— What then are the possibilities of a genuine leadership of youth? Most important is the understanding of the problems of youth. It is very wonderful but it is very hard to be young. Youth is growing and is therefore a constant surprise to itself. Youth is in a world governed, ordered, standardized by adults. Youth has impulses and desires which are forever conflicting with the system of things. The boy or girl has therefore a constant problem of adjustment.

It is sometimes said of a man that he has forgotten that he was a boy. As a matter of fact every man has forgotten that he was a boy but some have forgotten more thoroughly than others. No one can

put himself back and relive the experiences of seven or of seventeen. That actual experience has been so often reinterpreted that it is gone forever. But by tact, comradeship, sympathy, and study one may understand measurably well the play of forces in the young life and realize something of the actual problems which the youth confronts.

The Problems of Youth

The Problem of School.— The opportunity of education seems to the adult to be of priceless worth. To the youth the school discipline often seems to be a meaningless imposition. He must take it whether he will or not. He has not even the opportunity of collective bargaining. Happily, very many of our young people appreciate the value of education and find meaning and satisfaction in it. Happily, many of our schools are becoming more and more interesting in their procedure. But educational improvement is one of our major needs. Every adult ought to be vitally interested in the matter. A study of the improvements in education, of the forward plans of the modern school, is one of the most enlightening occupations in which one can engage.

Moreover, almost every adult has an opportunity to help some boy or girl in the school relationship. The Sunday-school teacher, the club director, the settlement worker, the volunteer in any juvenile organization, the uncle or aunt as well as the parents, and often just the friend of the family can wonder-

fully help if there is first an understanding of the school problem. How often the sympathetic word has sent the boy or girl back to the discipline which will change the whole of subsequent life.

The Problem of Play.— An even greater field for youth leadership is play. We all can understand something about the meaning of play and we ought to understand more. If anything has come clearly out of our studies and experiments in religious education it is that the highest social values lie in well directed play. A significant committee of Canadian churchmen recently made the deliverance: "If education is to be divided into material and spiritual aspects, play must be put on the side of the spiritual."

But strangely enough youth does not know how to play. It needs guidance and leadership and will gladly accept them. The adult who knows how to lead in the joyous experience will be richly developed in sympathy, freedom, and in the zest of living. A valuable exercise for a group of adults would be to study the opportunities of play in their neighborhood, to consider the kinds of play that are socially valuable, and to take some definite steps to develop the recreational activities of their community. A group of middle-aged, well-to-do business men recently awoke to the needs of boys in a great city. They organized a boys' club in the worst district of the city. The men gave not only their money but their personal interest and effort. The district passed from the largest average of delinquency to the smallest and the

men declare it was more fun than anything they had ever tried in their lives.

Personal Problems.— Young people have problems of vocation, of moral struggle, of choice between different lines of conduct, of personal religion. Some adult can always lead toward a solution of these problems. It may not be the parent. It may be the teacher or some friend who has proved to be accessible and worthy of confidence. What a rare privilege is that confidence! What a purifying and inspiring experience to be the confessor of any young soul! Adults who seriously endeavor to understand young people, who sympathetically listen to them, who find ways of companionship with them, and who help them in the solution of their difficulties, keep in touch with the realities of life in a way that is quite impossible to those who only live with people of their own age.

Opportunities of Youth Leadership

The Teacher.— We naturally think first of the Sunday school. The Sunday school should have the advantage over the day school that the ablest men and women of mature judgment and large experience would be teachers. But how seldom is that the case. How often the work is turned over to the kindly, incompetent people who have not very much else to do. Adult church members must think of the opportunity of leading a group of boys or girls as one of the major opportunities of life. It requires the most

careful training and preparation and offers the most blessed reward. No one was ever a good teacher of a class in religion without getting benefits far beyond the expenditure of time and effort.

Careless teaching by one who knows that he has not prepared himself and that he is not doing the best for the young folk is a morally debasing experience. It is utterly unworthy of a Christian. But the busy man or woman who will determine to be competent to help a class to a deeper religious understanding and a more earnest solution of life's problems is engaging in one of the most soul-enlarging endeavors that can be found.

This suggests at once the great responsibility of teacher training which the church is just beginning seriously to undertake. The adults need it. It is even more important for them than for the children. The recognition of high standards and the earnest effort to get them will give us a church membership that is intelligent, open-minded, spiritually vigorous.

The Director.— We are no longer thinking of Sunday-school leadership as confined to the hour on Sunday. It branches into club life, boy and girl scout troops, play activities, dramatic and musical interests, simple church activities, various forms of social service, community welfare. All these require competent adult leadership. All offer opportunities for the development of the adult in fitting himself for the task and carrying it on effectively. The leadership should not be confined to the younger adults.

Many of these activities are better performed by older people. No one needs to do too much. The work can be divided, affording wide opportunities for all the talents in the church and for the development of a corps of trained leaders who are living with the boys and girls.

Educational Values to the Adult

These various types of leadership will always be undertaken with the motive of helping the young people, but they will inevitably carry with them educational advantages of the highest character to the leaders themselves.

Intellectual Development.— The intellectual studies discussed in the preceding chapter will all be included. There is a growing literature of great significance on the psychology of youth, the problems of youth, the values and opportunities of play, vocational direction, biblical, ethical and social teaching material. No one can undertake such studies without finding himself engaged in an extension college course.

The best way to learn is to teach. The real teacher must know the meaning of the subject into which he is undertaking to lead a class. The eager questions of alert young people tax one's best abilities and send one back to search out the deeper meaning of what he thought he understood.

Open-mindedness.— The adult who is a leader of youth will retain something of the freshness of youth. It is so easy to settle down and accept the conven-

tional ways of life. Youth is always questioning, seeking to try new experiments. The real leader will be willing to make excursions in new fields. He will thus keep open-minded. He will discover that there is always something to learn. The reexamination of accepted doctrines will free his mind from prejudices and enable him to see that

> "New occasions teach new duties;
> Time makes ancient good uncouth;
> They must upward still, and onward,
> Who would keep abreast of Truth."

The hope of progress is the young. The wise leader who is not seeking to impart what he knows but to be really a leader in the search for truth and duty will believe that his disciples will be able to go further than he has gone.

Idealism.— We often smile indulgently at the visions and idealism of exuberant youth, saying sententiously that they will get over them as we have. God forgive us that we have substituted the stupidity of age for the idealism of youth. It is better to hope and to believe, even a little unwisely, than to be cynically expecting nothing, because we have inevitably been disappointed.

Faith belongs to the future. It is the confidence that God can do better for us than he has yet been able to do because of the hardness of our hearts. The faith is in the next generation. Let us bid them keep their idealism. Let us give them the benefit of

youth companionship hinder it and in what ways promote it?

REFERENCES FOR READING

William James, *Talks to Teachers on Psychology* (Henry Holt and Co.), pp. 3–14.

Irving King, *The High School Age* (Bobbs Merrill). This book is useful for those desiring to study youth life.

H. W. Gates, *Recreation and the Church* (University of Chicago Press), pp. 22–62.

Bower, *A Survey of Religious Education in the Local Church* (University of Chicago Press), pp. 62–80.